THE HOLY BIBLE

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THE HOLY BIBLE

CONTAINING

THE OLD AND NEW TESTAMENTS

AND THE APOCRYPHA

VII

PROVERBS, ECCLESIASTES
THE SONG OF SOLOMON
AND ISAIAH

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THE
PROVERBS

THE proverbs of Solomon the son of David, king of Israel;

TO know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

THE fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit: we shall find all

precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not an-

swer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall pre-

serve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Lord by wisdom hath founded the earth; by

understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord: but his secret is with the righteous.

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the

lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

HEAR, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge.

For the lips of a strange woman drop as an honey-

comb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange

woman, and embrace the bosom of a stranger?

For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speak-

eth with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go

upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twi-

light, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.
For my mouth shall speak truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing froward or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence,

And find out knowledge of witty inventions.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound wisdom:
I am understanding; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me early shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I lead in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit substance;
And I will fill their treasures.
The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he prepared the heavens, I was there:
When he set a compass upon the face of the depth:
When he established the clouds above:
When he strengthened the fountains of the deep:
When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
Then I was by him, as one brought up with him:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in the habitable part of his earth;
And my delights were with the sons of men.
Now therefore hearken unto me, O ye children:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

WISDOM hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is sim-

ple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

The Proverbs of Solomon

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing:
But righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish:
But he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.

He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the just:
But violence covereth the mouth of the wicked.

The memory of the just is blessed:
But the name of the wicked shall rot.

The wise in heart will receive commandments:
But a prating fool shall fall.

He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow:
But a prating fool shall fall.

The mouth of a righteous man is a well of life:
But violence covereth the mouth of the wicked.

Hatred stirreth up strifes:
But love covereth all sins.

In the lips of him that hath understanding wisdom is found:
But a rod is for the back of him that is void of understanding.

Wise men lay up knowledge:
But the mouth of the foolish is near destruction.

The rich man's wealth is his strong city:
The destruction of the poor is their poverty.

The labour of the righteous tendeth to life:
The fruit of the wicked to sin.

He is in the way of life that keepeth instruction:
But he that refuseth reproof erreth.

He that hideth hatred with lying lips,
And he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin:
But he that refraineth his lips is wise.

The tongue of the just is as choice silver:
The heart of the wicked is little worth.

The lips of the righteous feed many:
But fools die for want of wisdom.

The blessing of the Lord, it maketh rich,
And he addeth no sorrow with it.

It is as sport to a fool to do mischief:
But a man of understanding hath wisdom.

The fear of the wicked, it shall come upon him:
But the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more:
But the righteous is an everlasting foundation.

As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.

The fear of the Lord prolongeth days:
But the years of the wicked shall be shortened.

The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.

The way of the Lord is strength to the upright:
But destruction shall be to the workers of iniquity.

The righteous shall never be removed:
But the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom:
But the froward tongue shall be cut out.

The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.

A FALSE balance is abomination to the Lord:
But a just weight is his delight.

When pride cometh, then cometh shame:
But with the lowly is wisdom.

The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath:
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.

The righteous is delivered out of trouble,
And the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.

A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall:
But in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it:
And he that hateth suretiship is sure.

A gracious woman retaineth honour:
And strong men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work:
But to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.

The desire of the righteous is only good:
But the expectation of the wicked is wrath.

There is that scattereth, and yet increaseth;
And there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat:
And he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse
him:
But blessing shall be upon the head of him that sell-
eth it.

He that diligently seeketh good procureth favour:
But he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall:
But the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the
wind:
And the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life;
And he that winneth souls is wise.

Behold, the righteous shall be recompensed in the
earth:
Much more the wicked and the sinner.

Whoso loveth instruction loveth knowledge:
But he that hateth reproof is brutish.

A good man obtaineth favour of the Lord:
But a man of wicked devices will he condemn.

A man shall not be established by wickedness:
But the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband:
But she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are right:
But the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood:
But the mouth of the upright shall deliver them.

The wicked are overthrown, and are not:
But the house of the righteous shall stand.

A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better
Than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.

He that tilleth his land shall be satisfied with bread:
But he that followeth vain persons is void of understanding.

The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips:
But the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth:
And the recompence of a man's hands shall be rendered unto him.

The way of a fool is right in his own eyes:
But he that hearkeneth unto counsel is wise.

A fool's wrath is presently known:
But a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness:
But a false witness deceit.

There is that speaketh like the piercings of a sword:
But the tongue of the wise is health.

The lip of truth shall be established for ever:
But a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil:
But to the counsellors of peace is joy.

There shall no evil happen to the just:
But the wicked shall be filled with mischief.

Lying lips are abomination to the Lord:
But they that deal truly are his delight.

A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule:
But the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop:
But a good word maketh it glad.

The righteous is more excellent than his neighbour:
But the way of the wicked seduceth them.

The slothful man roasteth not that which he took in hunting:
But the substance of a diligent man is precious.

In the way of righteousness is life;
And in the pathway thereof there is no death.

A WISE son heareth his father's instruction:
But a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth:
But the soul of the transgressors shall eat violence.

He that keepeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing:
But the soul of the diligent shall be made fat.

A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.

Righteousness keepeth him that is upright in the way:
But wickedness overthroweth the sinner.

There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great riches.

The ransom of a man's life are his riches:
But the poor heareth not rebuke.

The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.

Only by pride cometh contention:
But with the well advised is wisdom.

Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall increase.

Hope deferred maketh the heart sick:
But when the desire cometh, it is a tree of life.

Whoso despiseth the word shall be destroyed:
But he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life,
To depart from the snares of death.

Good understanding giveth favour:
But the way of transgressors is hard.

Every prudent man dealeth with knowledge:
But a fool layeth open his folly.

A wicked messenger falleth into mischief:
But a faithful ambassador is health.

Poverty and shame shall be to him that refuseth instruction:
But he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.

He that walketh with wise men shall be wise:
But a companion of fools shall be destroyed.

Evil pursueth sinners:
But to the righteous good shall be repayed.

A good man leaveth an inheritance to his children's children:
And the wealth of the sinner is laid up for the just.

Much food is in the tillage of the poor:
But there is that is destroyed for want of judgment.

He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want.

EVERY wise woman buildeth her house:
But the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.

Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.

A faithful witness will not lie:
But a false witness will utter lies.

A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.

Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.

Fools make a mock at sin:
But among the righteous there is favour.

The heart knoweth his own bitterness;
And a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown:
But the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man,
But the end thereof are the ways of death.

Even in laughter the heart is sorrowful;
And the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.

The simple believeth every word:
But the prudent man looketh well to his going.

A wise man feareth, and departeth from evil:
But the fool rageth, and is confident.

He that is soon angry dealeth foolishly:
And a man of wicked devices is hated.

The simple inherit folly:
But the prudent are crowned with knowledge.

The evil bow before the good;
And the wicked at the gates of the righteous.

The poor is hated even of his own neighbour:
But the rich hath many friends.

He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.

Do they not err that devise evil?
But mercy and truth shall be to them that devise good.

In all labour there is profit:
But the talk of the lips tendeth only to penury.

The crown of the wise is their riches:
But the foolishness of fools is folly.

A true witness delivereth souls:
But a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence:
And his children shall have a place of refuge.

The fear of the Lord is a fountain of life,
To depart from the snares of death.

In the multitude of people is the king's honour:
But in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh:
But envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:
But he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness:
But the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding:

But that which is in the midst of fools is made known.

Righteousness exalteth a nation:
But sin is a reproach to any people.

The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.

A SOFT answer turneth away wrath:
But grievous words stir up anger.

The tongue of the wise useth knowledge aright:
But the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place,
Beholding the evil and the good.

A wholesome tongue is a tree of life:
But perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction:
But he that regardeth reproof is prudent.

In the house of the righteous is much treasure:
But in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord:
But the prayer of the upright is his delight.

The way of the wicked is an abomination unto the
Lord:
But he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the
way:
And he that hateth reproof shall die.

Hell and destruction are before the Lord:
How much more then the hearts of the children of
men?

A scorner loveth not one that reproveth him:
Neither will he go unto the wise.

A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh
knowledge:
But the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

A wrathful man stirreth up strife:
But he that is slow to anger appeaseth strife.

The way of the slothful man is as an hedge of thorns:
But the way of the righteous is made plain.

A wise son maketh a glad father:
But a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom:
But a man of understanding walketh uprightly.

Without counsel purposes are disappointed:
But in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth:
And a word spoken in due season, how good is it!

The way of life is above to the wise,
That he may depart from hell beneath.

The Lord will destroy the house of the proud:
But he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord:
But the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.

The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.

The Lord is far from the wicked:
But he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.

The ear that heareth the reproof of life
Abideth among the wise.

He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;
And before honour is humility.

The preparations of the heart in man,
And the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes;
But the Lord weigheth the spirits.

Commit thy works unto the Lord,
And thy thoughts shall be established.

The Lord hath made all things for himself:
Yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination
to the Lord:

Though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged:
And by the fear of the Lord men depart from evil.

When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.

Better is a little with righteousness
Than great revenues without right.

A man's heart deviseth his way:
But the Lord directeth his steps.

A divine sentence is in the lips of the king:
His mouth transgresseth not in judgment.

A just weight and balance are the Lord's:
All the weights of the bag are his work.

It is an abomination to kings to commit wickedness:
For the throne is established by righteousness.

Righteous lips are the delight of kings;
And they love him that speaketh right.

The wrath of a king is as messengers of death:
But a wise man will pacify it.

In the light of the king's countenance is life;
And his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than
silver!

The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

Pride goeth before destruction,
And an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly,
Than to divide the spoil with the proud.

He that handleth a matter wisely shall find good:
And whoso trusteth in the Lord, happy is he.

The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that
hath it:
But the instruction of fools is folly.

The heart of the wise teacheth his mouth,
And addeth learning to his lips.

Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man,
But the end thereof are the ways of death.

He that laboureth laboureth for himself;
For his mouth craveth it of him.

An ungodly man diggeth up evil:
And in his lips there is as a burning fire.

A froward man soweth strife:
And a whisperer separateth chief friends.

A violent man enticeth his neighbour,
And leadeth him into the way that is not good.

He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.

The hoary head is a crown of glory,
If it be found in the way of righteousness.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.

A wicked doer giveth heed to false lips;
And a liar giveth ear to a naughty tongue.

Whoso mocketh the poor reproacheth his Maker:
And he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men;
And the glory of children are their fathers.

Excellent speech becometh not a fool:
Much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that hath it:
Whithersoever it turneth, it prospereth.

He that covereth a transgression seeketh love;
But he that repeateth a matter separateth very friends.

A reproof entereth more into a wise man
Than an hundred stripes into a fool.

An evil man seeketh only rebellion:
Therefore a cruel messenger shall be sent against him.

Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.

Whoso rewardeth evil for good,
Evil shall not depart from his house.

The beginning of strife is as when one letteth out
water:
Therefore leave off contention, before it be meddled
with.

He that justifieth the wicked, and he that condem-
neth the just,
Even they both are abomination to the Lord.

Wherefore is there a price in the hand of a fool
To get wisdom, seeing he hath no heart to it?

A friend loveth at all times,
And a brother is born for adversity.

A man void of understanding striketh hands,
And becometh surety in the presence of his friend.

He loveth transgression that loveth strife:
And he that exalteth his gate seeketh destruction.

He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mis-
chief.

He that begetteth a fool doeth it to his sorrow:
And the father of a fool hath no joy.

A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.

A wicked man taketh a gift out of the bosom
To pervert the ways of judgment.

Wisdom is before him that hath understanding;
But the eyes of a fool are in the ends of the earth.

A foolish son is a grief to his father,
And bitterness to her that bare him.

Also to punish the just is not good,
Nor to strike princes for equity.

He that hath knowledge spareth his words:
And a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise:
And he that shutteth his lips is esteemed a man of understanding.

THROUGH desire a man, having separated himself, seeketh
And intermeddleth with all wisdom.

A fool hath no delight in understanding,
But that his heart may discover itself.

When the wicked cometh, then cometh also contempt,
And with ignominy reproach.

The words of a man's mouth are as deep waters,
And the wellspring of wisdom as a flowing brook.

It is not good to accept the person of the wicked,
To overthrow the righteous in judgment.

A fool's lips enter into contention,
And his mouth calleth for strokes.

A fool's mouth is his destruction,
And his lips are the snare of his soul.

The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.

He also that is slothful in his work
Is brother to him that is a great waster.

The name of the Lord is a strong tower:
The righteous runneth into it, and is safe.

The rich man's wealth is his strong city,
And as an high wall in his own conceit.

Before destruction the heart of man is haughty,
And before honour is humility.

He that answereth a matter before he heareth it,
It is folly and shame unto him.

The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear?

The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.

A man's gift maketh room for him,
And bringeth him before great men.

He that is first in his own cause seemeth just;
But his neighbour cometh and searcheth him.

The lot causeth contentions to cease,
And parteth between the mighty.

A brother offended is harder to be won than a strong city:
And their contentions are like the bars of a castle.

A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.

Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.

Whoso findeth a wife findeth a good thing,
And obtaineth favour of the Lord.

The poor useth intreaties;
But the rich answereth roughly.

A man that hath friends must shew himself friendly:
And there is a friend that sticketh closer than a brother.

Better is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.

The foolishness of man perverteth his way:
And his heart fretteth against the Lord.

Wealth maketh many friends;
But the poor is separated from his neighbour.

A false witness shall not be unpunished,
And he that speaketh lies shall not escape.

Many will intreat the favour of the prince:
And every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him:
How much more do his friends go far from him?
He pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his own soul:
He that keepeth understanding shall find good.

A false witness shall not be unpunished,
And he that speaketh lies shall perish.

Delight is not seemly for a fool;
Much less for a servant to have rule over princes.

The discretion of a man deferreth his anger;
And it is his glory to pass over a transgression.

The king's wrath is as the roaring of a lion;
But his favour is as dew upon the grass.

A foolish son is the calamity of his father:
And the contentions of a wife are a continual dropping.

House and riches are the inheritance of fathers:
And a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep;
And an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul;
But he that despiseth his ways shall die.

He that hath pity upon the poor lendeth unto the Lord;
And that which he hath given will he pay him again.

Chasten thy son while there is hope,
And let not thy soul spare for his crying.

A man of great wrath shall suffer punishment:
For if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction,
That thou mayest be wise in thy latter end.

There are many devices in a man's heart;
Nevertheless the counsel of the Lord, that shall stand.

The desire of a man is his kindness:
And a poor man is better than a liar.

The fear of the Lord tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.

A slothful man hideth his hand in his bosom,
And will not so much as bring it to his mouth again.

Smite a scorner, and the simple will beware:
And reprove one that hath understanding, and he will understand knowledge.

He that wasteth his father, and chaseth away his mother,
Is a son that causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.

An ungodly witness scorneth judgment:
And the mouth of the wicked devoureth iniquity.

Judgments are prepared for scorners,
And stripes for the back of fools.

Wine is a mocker, strong drink is raging:
And whosoever is deceived thereby is not wise.

The fear of a king is as the roaring of a lion:
Whoso provoketh him to anger sinneth against his own soul.

It is an honour for a man to cease from strife:
But every fool will be meddling.

The sluggard will not plow by reason of the cold;
Therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.

Most men will proclaim every one his own goodness:
But a faithful man who can find?

The just man walketh in his integrity:
His children are blessed after him.

A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.

Who can say, I have made my heart clean,
I am pure from my sin?

Divers weights, and divers measures,
Both of them are alike abomination to the Lord.

Even a child is known by his doings,
Whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye,
The Lord hath made even both of them.

Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with
bread.

It is naught, it is naught, saith the buyer:
But when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies:
But the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger:
And take a pledge of him for a strange woman.

Bread of deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel:
And with good advice make war.

He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother,
His lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.

Say not thou, I will recompense evil;
But wait on the Lord, and he shall save thee.

Divers weights are an abomination unto the Lord;
And a false balance is not good.

Man's goings are of the Lord;
How can a man then understand his own way?

It is a snare to the man who devoureth that which is holy,
And after vows to make enquiry.

A wise king scattereth the wicked,
And bringeth the wheel over them.

The spirit of man is the candle of the Lord,
Searching all the inward parts of the belly.

Mercy and truth preserve the king:
And his throne is upholden by mercy.

The glory of young men is their strength:
And the beauty of old men is the grey head.

The blueness of a wound cleanseth away evil:
So do stripes the inward parts of the belly.

The king's heart is in the hand of the Lord, as the rivers of water:
He turneth it whithersoever he will.

Every way of a man is right in his own eyes:
But the Lord pondereth the hearts.

To do justice and judgment
Is more acceptable to the Lord than sacrifice.

An high look, and a proud heart,
And the plowing of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness;
But of every one that is hasty only to want.

The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them;
Because they refuse to do judgment.

The way of man is froward and strange:
But as for the pure, his work is right.

It is better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.

The soul of the wicked desireth evil:
His neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.

The righteous man wisely considereth the house of the wicked:
But God overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.

It is joy to the just to do judgment:
But destruction shall be to the workers of iniquity.

The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

The wicked shall be a ransom for the righteous,
And the transgressor for the upright.

It is better to dwell in the wilderness,
Than with a contentious and an angry woman.

There is treasure to be desired and oil in the dwelling of the wise;
Bût a foolish man spendeth it up.

He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

Proud and haughty scorner is his name,
Who dealeth in proud wrath.

The desire of the slothful killeth him;
For his hands refuse to labour.

He coveteth greedily all the day long:
But the righteous giveth and spareth not.

The sacrifice of the wicked is abomination:
How much more, when he bringeth it with a wicked mind?

A false witness shall perish:
But the man that heareth speaketh constantly.

A wicked man hardeneth his face:
But as for the upright, he directeth his way.

There is no wisdom nor understanding
Nor counsel against the Lord.

The horse is prepared against the day of battle:
But safety is of the Lord.

A GOOD name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and poor meet together:
The Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.

By humility and the fear of the Lord
Are riches, and honour, and life.

Thorns and snares are in the way of the froward:
He that doth keep his soul shall be far from them.

Train up a child in the way he should go:
And when he is old, he will not depart from it.

The rich ruleth over the poor,
And the borrower is servant to the lender.

He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressor.

The slothful man saith, There is a lion without,
I shall be slain in the streets.

The mouth of strange women is a deep pit:
He that is abhorred of the Lord shall fall therein.

Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches,
And he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may

be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul.

Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.

Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he shall plead their cause with thee.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things.

Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is

an end; and thine expectation shall not be cut off.

Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Hearken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange

women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief.

Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Wisdom is too high for a fool: he openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin: and the scorner is an abomination to men.

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them that are drawn unto

death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the Lord and the king: and meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both?

These things also belong to the wise:

It is not good to have respect of persons in judgment.

He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.

Every man shall kiss his lips that giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

IT is the glory of God to conceal a thing:
But the honour of kings is to search out a matter.

The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.

Take away the dross from the silver,
And there shall come forth a vessel for the finer.
Take away the wicked from before the king,
And his throne shall be established in righteousness.

Put not forth thyself in the presence of the king,
And stand not in the place of great men:
For better it is that it be said unto thee, Come up hither;
Than that thou shouldest be put lower in the presence of the prince
Whom thine eyes have seen.

Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour himself;
And discover not a secret to another:
Lest he that heareth it put thee to shame,
And thine infamy turn not away.

A word fitly spoken
Is like apples of gold in pictures of silver.

As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.

Whoso boasteth himself of a false gift
Is like clouds and wind without rain.

By long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour
Is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather,
And as vinegar upon nitre,

So is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

The north wind driveth away rain:
So doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.

As cold waters to a thirsty soul,
So is good news from a far country.

A righteous man falling down before the wicked
Is as a troubled fountain, and a corrupt spring.

It is not good to eat much honey:
So for men to search their own glory is not glory.

He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.

As snow in summer, and as rain in harvest,
So honour is not seemly for a fool.

As the bird by wandering, as the swallow by flying,
So the curse causeless shall not come.

A whip for the horse, a bridle for the ass,
And a rod for the fool's back.

Answer not a fool according to his folly,
Lest thou also be like unto him.

Answer a fool according to his folly,
Lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool
Cutteth off the feet, and drinketh damage.

The legs of the lame are not equal:
So is a parable in the mouth of fools.

As he that bindeth a stone in a sling,
So is he that giveth honour to a fool.

As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.

The great God that formed all things
Both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit,
So a fool returneth to his folly.

Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.

The slothful man saith, There is a lion in the way;
A lion is in the streets.

As the door turneth upon his hinges,
So doth the slothful upon his bed.

The slothful hideth his hand in his bosom;
It grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit
Than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him,
Is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death,
So is the man that deceiveth his neighbour,
And saith, Am not I in sport?

Where no wood is, there the fire goeth out:
So where there is no talebearer, the strife ceaseth.

As coals are to burning coals, and wood to fire;
So is a contentious man to kindle strife.

The words of a talebearer are as wounds,
And they go down into the innermost parts of the belly.

Burning lips and a wicked heart
Are like a potsherd covered with silver dross.

He that hateth dissembleth with his lips,
And layeth up deceit within him;
When he speaketh fair, believe him not:
For there are seven abominations in his heart.

Whose hatred is covered by deceit,
His wickedness shall be shewed before the whole
congregation.

Whoso diggeth a pit shall fall therein:
And he that rolleth a stone, it will return upon him.

A lying tongue hateth those that are afflicted by it;
And a flattering mouth worketh ruin.

Boast not thyself of to morrow;
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous;
But who is able to stand before envy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.

The full soul loatheth an honeycomb;
But to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend by hearty counsel.

Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better is a neighbour that is near than a brother far off.

My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.

A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.

Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.

He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.

A continual dropping in a very rainy day
And a contentious woman are alike.
Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.

Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.

Whoso keepeth the fig tree shall eat the fruit
thereof:
So he that waiteth on his master shall be honoured.

As in water face answereth to face,
So the heart of man to man.

Hell and destruction are never full;
So the eyes of man are never satisfied.

As the fining pot for silver, and the furnace for gold;
So is a man to his praise.

Though thou shouldest bray a fool in a mortar among
wheat with a pestle,
Yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks,
And look well to thy herds.
For riches are not for ever:
And doth the crown endure to every generation?
The hay appeareth, and the tender grass sheweth
itself,
And herbs of the mountains are gathered.
The lambs are for thy clothing,
And the goats are the price of the field.
And thou shalt have goats' milk enough for thy food,

For the food of thy household,
And for the maintenance for thy maidens.

The wicked flee when no man pursueth:
But the righteous are bold as a lion.

For the transgression of a land many are the princes thereof:
But by a man of understanding and knowledge the state thereof shall be prolonged.

A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked:
But such as keep the law contend with them.

Evil men understand not judgment:
But they that seek the Lord understand all things.

Better is the poor that walketh in his uprightness,
Than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son:
But he that is a companion of riotous men shameth his father.

He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law,
Even his prayer shall be abomination.

Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit:
But the upright shall have good things in possession.

The rich man is wise in his own conceit;
But the poor that hath understanding searcheth him out.

When righteous men do rejoice, there is great glory:
But when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper:
But whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth alway:
But he that hardeneth his heart shall fall into mischief.

As a roaring lion, and a ranging bear;
So is a wicked ruler over the poor people.

The prince that wanteth understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.

A man that doeth violence to the blood of any person
Shall flee to the pit; let no man stay him.

Whoso walketh uprightly shall be saved:
But he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good:
For for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.

He that rebuketh a man afterwards shall find more favour
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother,
And saith, It is no transgression;
The same is the companion of a destroyer.

He that is of a proud heart stirreth up strife:
But he that putteth his trust in the Lord shall be made fat.

He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves:
But when they perish, the righteous increase.

He, that being often reproved hardeneth his neck,
Shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice:
But when the wicked beareth rule, the people mourn.

Whoso loveth wisdom rejoiceth his father:
But he that keepeth company with harlots spendeth his substance.

The king by judgment establisheth the land:
But he that receiveth gifts overthroweth it.

A man that flattereth his neighbour
Spreadeth a net for his feet.

In the transgression of an evil man there is a snare:
But the righteous doth sing and rejoice.

The righteous considereth the cause of the poor:
But the wicked regardeth not to know it.

Scornful men bring a city into a snare:
But wise men turn away wrath.

If a wise man contendeth with a foolish man,
Whether he rage or laugh, there is no rest.

The bloodthirsty hate the upright:
But the just seek his soul.

A fool uttereth all his mind:
But a wise man keepeth it in till afterwards.

If a ruler hearken to lies,
All his servants are wicked.

The poor and the deceitful man meet together:
The Lord lighteneth both their eyes.

The king that faithfully judgeth the poor,
His throne shall be established for ever.

The rod and reproof give wisdom:
But a child left to himself bringeth his mother to shame.

When the wicked are multiplied, transgression increaseth:
But the righteous shall see their fall.

Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.

Where there is no vision, the people perish:
But he that keepeth the law, happy is he.

A servant will not be corrected by words:
For though he understand he will not answer.

Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.

He that delicately bringeth up his servant from a child
Shall have him become his son at the length.

An angry man stirreth up strife,
And a furious man aboundeth in transgression.

A man's pride shall bring him low:
But honour shall uphold the humble in spirit.

Whoso is partner with a thief hateth his own soul:
He heareth cursing, and bewrayeth it not.

The fear of man bringeth a snare:
But whoso putteth his trust in the Lord shall be safe.

Many seek the ruler's favour;
But every man's judgment cometh from the Lord.

An unjust man is an abomination to the just:
And he that is upright in the way is abomination to the wicked.

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal:

SURELY I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

There is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; for

an odious woman when she is married; and an handmaid that is heir to her mistress.

There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going: A lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

THE words of king Lemuel, the prophecy that his mother taught him.

WHAT, my son? and what, the son of my womb? and what, the son of my vows? Give not thy strength

unto women, nor thy ways to that which destroyeth kings.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil
All the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,

And giveth meat to her household,
And a portion to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise is good:
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household:
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;

Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her own works praise her in the gates.

ECCLESIASTES

OR

THE PREACHER

THE words of the Preacher, the son of David, king in Jerusalem.

VANITY of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall

there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should

do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far

as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the

sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

To every thing there is a season, and a time to every purpose under the heaven:
A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth?

I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked:

for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right

work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There

is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Moreover the profit of the earth is for all: the king himself is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given

riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

THERE is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

A GOOD name is better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy

spirit to be angry: for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. Wisdom strengtheneth the wise more than ten mighty men which are in the city. For there is not a just man upon earth, that doeth good, and

sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. Behold, this have I found, saith the preacher, counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing;

for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall

he prolong his days, which are as a shadow; because he feareth not before God. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and

to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

A wise man's heart is at his right hand; but a fool's heart at his left. Yea also, when he that is a fool walk-

eth by the way, his wisdom faileth him, and he saith to every one that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

A feast is made for laughter, and wine maketh merry: but money answereth all things.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter:

Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE SONG OF SOLOMON

THE song of songs, which is Solomon's.

LET him kiss me with the kisses of his mouth:
For thy love is better than wine.
Because of the savour of thy good ointments
Thy name is as ointment poured forth,
Therefore do the virgins love thee.
Draw me, we will run after thee:
The king hath brought me into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
The upright love thee.
I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not upon me, because I am black,
Because the sun hath looked upon me:
My mother's children were angry with me;
They made me the keeper of the vineyards;
But mine own vineyard have I not kept.
Tell me, O thou whom my soul loveth,
Where thou feedest, where thou makest thy flock to rest at noon:
For why should I be as one that turneth aside by the flocks of thy companions?

If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.
I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
We will make thee borders of gold
With studs of silver.

While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.
A bundle of myrrh is my wellbeloved unto me;
He shall lie all night betwixt my breasts.
My beloved is unto me as a cluster of camphire
In the vineyards of En-gedi.

Behold, thou art fair, my love; behold, thou art fair;
Thou hast doves' eyes.

Behold, thou art fair, my beloved, yea, pleasant:
Also our bed is green.
The beams of our house are cedar,
And our rafters of fir.

I AM the rose of Sharon,
And the lily of the valleys.

As the lily among thorns,
So is my love among the daughters.

As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.
Stay me with flagons, comfort me with apples:
For I am sick of love.
His left hand is under my head,
And his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till he please.

The voice of my beloved! behold, he cometh
Leaping upon the mountains, skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh forth at the windows,
Shewing himself through the lattice.
My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,

And the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the
secret places of the stairs,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Take us the foxes,
The little foxes, that spoil the vines:
For our vines have tender grapes.
My beloved is mine, and I am his:
He feedeth among the lilies.
Until the day break, and the shadows flee away,
Turn, my beloved,
And be thou like a roe or a young hart
Upon the mountains of Bether.

By night on my bed I sought him whom my soul
loveth:
I sought him, but I found him not.
I will rise now, and go about the city
In the streets, and in the broad ways
I will seek him whom my soul loveth:
I sought him, but I found him not.
The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
But I found him whom my soul loveth:
I held him, and would not let him go,

Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till he please.

Who is this that cometh out of the wilderness like
pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold his bed, which is Solomon's;
Threescore valiant men are about it,
Of the valiant of Israel.
They all hold swords, being expert in war:
Every man hath his sword upon his thigh because
of fear in the night.
King Solomon made himself a chariot of the wood
of Lebanon.
He made the pillars thereof of silver,
The bottom thereof of gold,
The covering of it of purple,
The midst thereof being paved with love, for the
daughters of Jerusalem.
Go forth, O ye daughters of Zion, and behold king
Solomon
With the crown wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

Behold, thou art fair, my love; behold, thou art fair;
Thou hast doves' eyes within thy locks:
Thy hair is as a flock of goats, that appear from
mount Gilead.
Thy teeth are like a flock of sheep that are even
shorn, which came up from the washing;
Whereof every one bear twins, and none is barren
among them.
Thy lips are like a thread of scarlet, and thy speech
is comely:
Thy temples are like a piece of a pomegranate with-
in thy locks.
Thy neck is like the tower of David
Builded for an armoury,
Whereon there hang a thousand bucklers, all shields
of mighty men.
Thy two breasts are like two young roes that are
twins,
Which feed among the lilies.

Until the day break, and the shadows flee away,
I will get me to the mountain of myrrh, and to the
hill of frankincense.

Thou art all fair, my love; there is no spot in thee.
Come with me from Lebanon, my spouse, with me
from Lebanon:
Look from the top of Amana, from the top of Shenir
and Hermon,

From the lions' dens, from the mountains of the leopards.
Thou hast ravished my heart, my sister, my spouse;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my spouse!
How much better is thy love than wine!
And the smell of thine ointments than all spices!
Thy lips, O my spouse, drop as the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.
A garden inclosed is my sister, my spouse;
A spring shut up, a fountain sealed.
Thy plants are an orchard of pomegranates, with pleasant fruits;
Camphire, with spikenard,
Spikenard and saffron;
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices:
A fountain of gardens, a well of living waters,
And streams from Lebanon.

Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

I AM come into my garden, my sister, my spouse:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
Eat, O friends; drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh:
It is the voice of my beloved that knocketh, saying,
Open to me, my sister, my love, my dove, my undefiled:
For my head is filled with dew,
And my locks with the drops of the night.
I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?
My beloved put in his hand by the hole of the door,
And my bowels were moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with sweet smelling myrrh,
Upon the handles of the lock.
I opened to my beloved;
But my beloved had withdrawn himself, and was gone:
My soul failed when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,

They smote me, they wounded me;
The keepers of the walls took away my veil from me.
I charge you, O daughters of Jerusalem,
If ye find my beloved, that ye tell him,
That I am sick of love.

What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
that thou dost so charge us?

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy, and black as a raven.
His eyes are as the eyes of doves by the rivers of waters,
Washed with milk, and fitly set.
His cheeks are as a bed of spices, as sweet flowers:
His lips like lilies, dropping sweet smelling myrrh.
His hands are as gold rings set with the beryl:
His belly is as bright ivory overlaid with sapphires.
His legs are as pillars of marble, set upon sockets of fine gold:
His countenance is as Lebanon, excellent as the cedars.
His mouth is most sweet: yea, he is altogether lovely.
This is my beloved, and this is my friend, O daughters of Jerusalem.

WHITHER is thy beloved gone, O thou fairest among women?
Whither is thy beloved turned aside? that we may seek him with thee.

My beloved is gone down into his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth among the lilies.

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from me, for they have overcome me:
Thy hair is as a flock of goats that appear from Gilead.
Thy teeth are as a flock of sheep which go up from the washing,
Whereof every one beareth twins, and there is not one barren among them.
As a piece of a pomegranate are thy temples within thy locks.
There are threescore queens, and fourscore concubines,
And virgins without number.
My dove, my undefiled is but one;
She is the only one of her mother,

She is the choice one of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.

Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as an army with banners?

I went down into the garden of nuts to see the fruits of the valley,
And to see whether the vine flourished, and the pomegranates budded.
Or ever I was aware,
My soul made me like the chariots of Ammi-nadib.

Return, return, O Shulamite;
Return, return, that we may look upon thee.

What will ye see in the Shulamite?

As it were the company of two armies.

How beautiful are thy feet with shoes, O prince's daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
Thy navel is like a round goblet, which wanteth not liquor:
Thy belly is like an heap of wheat set about with lilies.

Thy two breasts are like two young roes that are
twins.
Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon, by the
gate of Bath-rabbim:
Thy nose is as the tower of Lebanon which looketh
toward Damascus.
Thine head upon thee is like Carmel,
And the hair of thine head like purple;
The king is held in the galleries.
How fair and how pleasant art thou, O love, for de-
lights!
This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;
And the roof of thy mouth like the best wine
For my beloved, that goeth down sweetly,
Causing the lips of those that are asleep to speak.

I am my beloved's, and his desire is toward me.
Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine flourish, whether the tender
grape appear,

And the pomegranates bud forth:
There will I give thee my loves.
The mandrakes give a smell,
And at our gates are all manner of pleasant fruits,
New and old,
Which I have laid up for thee, O my beloved.

O THAT thou wert as my brother, that sucked the
breasts of my mother!
When I should find thee without, I would kiss thee;
Yea, I should not be despised.
I would lead thee, and bring thee into my mother's
house, who would instruct me:
I would cause thee to drink of spiced wine of the
juice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.
I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake my love, until he
please.

Who is this that cometh up from the wilderness,
Leaning upon her beloved?

I raised thee up under the apple tree:
There thy mother brought thee forth:
There she brought thee forth that bare thee.
Set me as a seal upon thine heart,
As a seal upon thine arm:

For love is strong as death;
Jealousy is cruel as the grave:
The coals thereof are coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house
for love,
It would utterly be contemned.
We have a little sister, and she hath no breasts:
What shall we do for our sister in the day when
she shall be spoken for?
If she be a wall, we will build upon her a palace of
silver:
And if she be a door, we will inclose her with boards
of cedar.

I am a wall, and my breasts like towers:
Then was I in his eyes as one that found favour.
Solomon had a vineyard at Baal-hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thou-
sand pieces of silver.

My vineyard, which is mine, is before me:

Thou, O Solomon, must have a thousand,
And those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear it.

Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

THE BOOK OF THE PROPHET
ISAIAH

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

HEAR, O heavens, and give ear, O earth:
For the Lord hath spoken,
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner,
And the ass his master's crib:
But Israel doth not know,
My people doth not consider.
Ah sinful nation, a people laden with iniquity,
A seed of evildoers, children that are corrupters:
They have forsaken the Lord,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.
Why should ye be stricken any more?
Ye will revolt more and more:
The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head there is no soundness in it;

But wounds, and bruises, and putrifying sores:
They have not been closed, neither bound up, neither mollified with ointment.
Your country is desolate,
Your cities are burned with fire:
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.
And the daughter of Zion is left as a cottage in a vineyard,
As a lodge in a garden of cucumbers,
As a besieged city.
Except the Lord of hosts had left unto us a very small remnant,
We should have been as Sodom,
And we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.
To what purpose is the multitude of your sacrifices unto me? saith the Lord:
I am full of the burnt offerings of rams, and the fat of fed beasts;
And I delight not in the blood of bullocks, or of lambs, or of he goats.
When ye come to appear before me,
Who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me;
The new moons and sabbaths, the calling of assemblies, I cannot away with;
It is iniquity, even the solemn meeting.
Your new moons and your appointed feasts my soul hateth:
They are a trouble unto me;
I am weary to bear them.
And when ye spread forth your hands, I will hide mine eyes from you:
Yea, when ye make many prayers, I will not hear:
Your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes;
Cease to do evil; learn to do well;
Seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.
Come now, and let us reason together, saith the Lord:
Though your sins be as scarlet, they shall be as white as snow;
Though they be red like crimson, they shall be as wool.
If ye be willing and obedient, ye shall eat the good of the land:
But if ye refuse and rebel,

Ye shall be devoured with the sword:
For the mouth of the Lord hath spoken it.

How is the faithful city become an harlot!
It was full of judgment; righteousness lodged in it;
But now murderers.
Thy silver is become dross,
Thy wine mixed with water:
Thy princes are rebellious, and companions of thieves:
Every one loveth gifts, and followeth after rewards:
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
Therefore saith the Lord, the Lord of hosts, the
mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies:
And I will turn my hand upon thee,
And purely purge away thy dross,
And take away all thy tin:
And I will restore thy judges as at the first,
And thy counsellors as at the beginning:
Afterward thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed with judgment,
And her converts with righteousness.
And the destruction of the transgressors and of the
sinners shall be together,
And they that forsake the Lord shall be consumed.

For they shall be ashamed of the oaks which ye
have desired,
And ye shall be confounded for the gardens that
ye have chosen.
For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
And the strong shall be as tow,
And the maker of it as a spark,
And they shall both burn together, and none shall
quench them.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

AND it shall come to pass in the last days,
That the mountain of the Lord's house shall be
established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many people shall go and say,
Come ye, and let us go up to the mountain of the
Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And he shall judge among the nations,
And shall rebuke many people:

And they shall beat their swords into plowshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

O house of Jacob, come ye,
And let us walk in the light of the Lord.
Therefore thou hast forsaken thy people the house of Jacob,
Because they be replenished from the east,
And are soothsayers like the Philistines,
And they please themselves in the children of strangers.
Their land also is full of silver and gold,
Neither is there any end of their treasures;
Their land is also full of horses,
Neither is there any end of their chariots:
Their land also is full of idols;
They worship the work of their own hands,
That which their own fingers have made:
And the mean man boweth down,
And the great man humbleth himself:
Therefore forgive them not.

Enter into the rock, and hide thee in the dust,
For fear of the Lord, and for the glory of his majesty.
The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,

And the Lord alone shall be exalted in that day.
For the day of the Lord of hosts shall be upon
every one that is proud and lofty,
And upon every one that is lifted up; and he shall
be brought low:
And upon all the cedars of Lebanon, that are high
and lifted up,
And upon all the oaks of Bashan,
And upon all the high mountains,
And upon all the hills that are lifted up,
And upon every high tower,
And upon every fenced wall,
And upon all the ships of Tarshish,
And upon all pleasant pictures.
And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low:
And the Lord alone shall be exalted in that day.
And the idols he shall utterly abolish.
And they shall go into the holes of the rocks,
And into the caves of the earth,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.
In that day a man shall cast his idols of silver, and
his idols of gold,
Which they made each one for himself to worship,
To the moles and to the bats;
To go into the clefts of the rocks,

And into the tops of the ragged rocks,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.

Cease ye from man, whose breath is in his nostrils:
For wherein is he to be accounted of?
For, behold, the Lord, the Lord of hosts,
Doth take away from Jerusalem and from Judah
the stay and the staff,
The whole stay of bread, and the whole stay of
water,
The mighty man, and the man of war,
The judge, and the prophet, and the prudent, and
the ancient,
The captain of fifty, and the honourable man,
And the counsellor, and the cunning artificer, and
the eloquent orator.
And I will give children to be their princes,
And babes shall rule over them.
And the people shall be oppressed, every one by
another, and every one by his neighbour:
The child shall behave himself proudly against the
ancient,
And the base against the honourable.
When a man shall take hold of his brother of the
house of his father, saying,
Thou hast clothing, be thou our ruler,
And let this ruin be under thy hand:

In that day shall he swear, saying,
I will not be an healer;
For in my house is neither bread nor clothing:
Make me not a ruler of the people.
For Jerusalem is ruined, and Judah is fallen:
Because their tongue and their doings are against
the Lord,
To provoke the eyes of his glory.
The shew of their countenance doth witness against
them;
And they declare their sin as Sodom, they hide it not.
Woe unto their soul! for they have rewarded evil
unto themselves.
Say ye to the righteous, that it shall be well with him:
For they shall eat the fruit of their doings.
Woe unto the wicked! it shall be ill with him:
For the reward of his hands shall be given him.
As for my people, children are their oppressors,
And women rule over them.
O my people, they which lead thee cause thee to err,
And destroy the way of thy paths.

The Lord standeth up to plead,
And standeth to judge the people.
The Lord will enter into judgment with the ancients
of his people, and the princes thereof:
For ye have eaten up the vineyard;
The spoil of the poor is in your houses.

What mean ye that ye beat my people to pieces,
And grind the faces of the poor?
Saith the Lord God of hosts.

Moreover the Lord saith,
Because the daughters of Zion are haughty,
And walk with stretched forth necks and wanton eyes,
Walking and mincing as they go,
And making a tinkling with their feet:
Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion,
And the Lord will discover their secret parts.
In that day the Lord will take away the bravery of their tinkling ornaments about their feet,
And their cauls, and their round tires like the moon,
The chains, and the bracelets, and the mufflers,
The bonnets, and the ornaments of the legs, and the headbands,
And the tablets, and the earrings,
The rings, and nose jewels,
The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
The glasses, and the fine linen,
And the hoods, and the vails.
And it shall come to pass, that instead of sweet smell there shall be stink;
And instead of a girdle a rent;

And instead of well set hair baldness;
And instead of a stomacher a girding of sackcloth;
And burning instead of beauty.
Thy men shall fall by the sword,
And thy mighty in the war.
And her gates shall lament and mourn;
And she being desolate shall sit upon the ground.

And in that day seven women shall take hold of one man, saying,
We will eat our own bread, and wear our own apparel:
Only let us be called by thy name,
To take away our reproach.
In that day shall the branch of the Lord be beautiful and glorious,
And the fruit of the earth shall be excellent and comely
For them that are escaped of Israel.
And it shall come to pass, that he that is left in Zion,
And he that remaineth in Jerusalem,
Shall be called holy,
Even every one that is written among the living in Jerusalem:
When the Lord shall have washed away the filth of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof

By the spirit of judgment, and by the spirit of burning.
And the Lord will create upon every dwelling place of mount Zion,
And upon her assemblies,
A cloud and smoke by day,
And the shining of a flaming fire by night:
For upon all the glory shall be a defence.
And there shall be a tabernacle for a shadow in the daytime from the heat,
And for a place of refuge, and for a covert from storm and from rain.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard.
My wellbeloved hath a vineyard in a very fruitful hill:
And he fenced it, and gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also made a winepress therein:
And he looked that it should bring forth grapes,
And it brought forth wild grapes.
And now, O inhabitants of Jerusalem, and men of Judah,
Judge, I pray you, betwixt me and my vineyard.
What could have been done more to my vineyard,

That I have not done in it?
Wherefore, when I looked that it should bring forth grapes,
Brought it forth wild grapes?
And now go to; I will tell you what I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be trodden down:
And I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briers and thorns:
I will also command the clouds that they rain no rain upon it.
For the vineyard of the Lord of hosts is the house of Israel,
And the men of Judah his pleasant plant:
And he looked for judgment, but behold oppression;
For righteousness, but behold a cry.

Woe unto them that join house to house,
That lay field to field, till there be no place,
That they may be placed alone in the midst of the earth!
In mine ears said the Lord of hosts,
Of a truth many houses shall be desolate,

Even great and fair, without inhabitant.
Yea, ten acres of vineyard shall yield one bath,
And the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning,
that they may follow strong drink;
That continue until night, till wine inflame them!
And the harp, and the viol, the tabret, and pipe,
And wine, are in their feasts:
But they regard not the work of the Lord,
Neither consider the operation of his hands.
Therefore my people are gone into captivity, because they have no knowledge:
And their honourable men are famished,
And their multitude dried up with thirst.
Therefore hell hath enlarged herself,
And opened her mouth without measure:
And their glory, and their multitude, and their pomp,
And he that rejoiceth, shall descend into it.
And the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled:
But the Lord of hosts shall be exalted in judgment,
And God that is holy shall be sanctified in righteousness.
Then shall the lambs feed after their manner,
And the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of
vanity,
And sin as it were with a cart rope:
That say, Let him make speed, and hasten his
work,
That we may see it:
And let the counsel of the Holy One of Israel draw
nigh and come,
That we may know it!

Woe unto them that call evil good, and good evil;
That put darkness for light, and light for dark-
ness;
That put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes,
And prudent in their own sight!

Woe unto them that are mighty to drink wine,
And men of strength to mingle strong drink:
Which justify the wicked for reward,
And take away the righteousness of the righteous
from him!

Therefore as the fire devoureth the stubble,
And the flame consumeth the chaff,
So their root shall be as rottenness,
And their blossom shall go up as dust:
Because they have cast away the law of the Lord
of hosts,

And despised the word of the Holy One of Israel.
Therefore is the anger of the Lord kindled against his people,
And he hath stretched forth his hand against them, and hath smitten them:
And the hills did tremble, and their carcases were torn in the midst of the streets.
For all this his anger is not turned away,
But his hand is stretched out still.

And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth:
And, behold, they shall come with speed swiftly:
None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
Whose arrows are sharp, and all their bows bent,
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And shall carry it away safe, and none shall deliver it.
And in that day they shall roar against them like the roaring of the sea:

And if one look unto the land, behold darkness
and sorrow,
And the light is darkened in the heavens thereof.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,

Holy, holy, holy, is the Lord of hosts:
The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people,

HEAR ye indeed, but understand not;
And see ye indeed, but perceive not.
Make the heart of this people fat,
And make their ears heavy, and shut their eyes;
Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.
Then said I, Lord, how long? And he answered,
Until the cities be wasted without inhabitant,
And the houses without man,
And the land be utterly desolate,
And the Lord have removed men far away,
And there be a great forsaking in the midst of the land.
But yet in it shall be a tenth, and it shall return, and shall be eaten:
As a teil tree, and as an oak, whose substance is in them, when they cast their leaves:
So the holy seed shall be the substance thereof.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of

his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him,

Take heed, and be quiet;
Fear not, neither be fainthearted
For the two tails of these smoking firebrands,
For the fierce anger of Rezin with Syria, and of the son of Remaliah.
Because Syria, Ephraim, and the son of Remaliah,
Have taken evil counsel against thee, saying,
Let us go up against Judah, and vex it,
And let us make a breach therein for us,
And set a king in the midst of it, even the son of Tabeal:
Thus saith the Lord God,
It shall not stand, neither shall it come to pass.
For the head of Syria is Damascus,
And the head of Damascus is Rezin;
And within threescore and five years shall Ephraim be broken, that it be not a people.
And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If ye will not believe, surely ye shall not be established.

Moreover the Lord spake again unto Ahaz, saying,

Ask thee a sign of the Lord thy God;
Ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord. And he said,

Hear ye now, O house of David;
Is it a small thing for you to weary men, but will ye weary my God also?
Therefore the Lord himself shall give you a sign;
Behold, a virgin shall conceive, and bear a son,
And shall call his name Immanuel.
Butter and honey shall he eat,
That he may know to refuse the evil, and choose the good.
For before the child shall know to refuse the evil, and choose the good,
The land that thou abhorrest shall be forsaken of both her kings.

The Lord shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that Ephraim departed from Judah;
Even the king of Assyria.
And it shall come to pass in that day,
That the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt,

And for the bee that is in the land of Assyria.
And they shall come, and shall rest all of them
In the desolate valleys, and in the holes of the rocks,
And upon all thorns, and upon all bushes.
In the same day shall the Lord shave with a razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head, and the hair of the feet:
And it shall also consume the beard.
And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
And it shall come to pass, for the abundance of milk that they shall give he shall eat butter:
For butter and honey shall every one eat that is left in the land.
And it shall come to pass in that day,
That every place shall be,
Where there were a thousand vines at a thousand silverlings,
It shall even be for briers and thorns.
With arrows and with bows shall men come thither;
Because all the land shall become briers and thorns.
And on all hills that shall be digged with the mattock,
There shall not come thither the fear of briers and thorns:

But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.

MOREOVER the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

The Lord spake also unto me again, saying,

FORASMUCH as this people refuseth the waters of Shiloah that go softly,
And rejoice in Rezin and Remaliah's son;
Now therefore, behold, the Lord bringeth up upon them
The waters of the river, strong and many,
Even the king of Assyria, and all his glory:
And he shall come up over all his channels,
And go over all his banks:
And he shall pass through Judah;
He shall overflow and go over,
He shall reach even to the neck;

And the stretching out of his wings shall fill the
breadth of thy land, O Immanuel.
Associate yourselves, O ye people, and ye shall be
broken in pieces;
And give ear, all ye of far countries:
Gird yourselves, and ye shall be broken in pieces;
Gird yourselves, and ye shall be broken in pieces.
Take counsel together, and it shall come to nought;
Speak the word, and it shall not stand:
For God is with us.

For the Lord spake thus to me with a strong hand,
And instructed me that I should not walk in the way
of this people, saying,
Say ye not, A confederacy,
To all them to whom this people shall say, A con-
federacy;
Neither fear ye their fear, nor be afraid.
Sanctify the Lord of hosts himself;
And let him be your fear, and let him be your dread.
And he shall be for a sanctuary;
But for a stone of stumbling and for a rock of offence
to both the houses of Israel,
For a gin and for a snare to the inhabitants of Jeru-
salem.
And many among them shall stumble, and fall, and
be broken,
And be snared, and be taken.

Bind up the testimony, seal the law among my disciples.
And I will wait upon the Lord,
That hideth his face from the house of Jacob,
And I will look for him.
Behold, I and the children whom the Lord hath given me
Are for signs and for wonders in Israel
From the Lord of hosts, which dwelleth in mount Zion.

And when they shall say unto you, Seek unto them that have familiar spirits,
And unto wizards that peep, and that mutter:
Should not a people seek unto their God?
For the living to the dead?
To the law and to the testimony:
If they speak not according to this word,
It is because there is no light in them.
And they shall pass through it, hardly bestead and hungry:
And it shall come to pass, that when they shall be hungry, they shall fret themselves,
And curse their king and their God, and look upward.
And they shall look unto the earth;
And behold trouble and darkness, dimness of anguish;
And they shall be driven to darkness.

NEVERTHELESS the dimness shall not be such as was
in her vexation,
When at the first he lightly afflicted the land of
Zebulun and the land of Naphtali,
And afterward did more grievously afflict her by the
way of the sea,
Beyond Jordan, in Galilee of the nations.
The people that walked in darkness have seen a
great light:
They that dwell in the land of the shadow of death,
upon them hath the light shined.
Thou hast multiplied the nation, and not increased
the joy:
They joy before thee according to the joy in harvest,
And as men rejoice when they divide the spoil.
For thou hast broken the yoke of his burden, and the
staff of his shoulder,
The rod of his oppressor, as in the day of Midian.
For every battle of the warrior is with confused noise,
And garments rolled in blood;
But this shall be with burning and fuel of fire.
For unto us a child is born, unto us a son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
The mighty God,
The everlasting Father, The Prince of Peace.
Of the increase of his government and peace there
shall be no end,

Upon the throne of David, and upon his kingdom,
To order it, and to establish it with judgment and
with justice
From henceforth even for ever.
The zeal of the Lord of hosts will perform this.

The Lord sent a word into Jacob,
And it hath lighted upon Israel.
And all the people shall know,
Even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
The bricks are fallen down, but we will build with
hewn stones:
The sycomores are cut down, but we will change
them into cedars.
Therefore the Lord shall set up the adversaries of
Rezin against him,
And join his enemies together;
The Syrians before, and the Philistines behind;
And they shall devour Israel with open mouth.
For all this his anger is not turned away,
But his hand is stretched out still.

For the people turneth not unto him that smiteth them,
Neither do they seek the Lord of hosts.
Therefore the Lord will cut off from Israel head and
tail,
Branch and rush, in one day.
The ancient and honourable, he is the head;

And the prophet that teacheth lies, he is the tail.
For the leaders of this people cause them to err;
And they that are led of them are destroyed.
Therefore the Lord shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows:
For every one is an hypocrite and an evildoer,
And every mouth speaketh folly.
For all this his anger is not turned away,
But his hand is stretched out still.

For wickedness burneth as the fire:
It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up like the lifting up of smoke.
Through the wrath of the Lord of hosts is the land darkened,
And the people shall be as the fuel of the fire:
No man shall spare his brother.
And he shall snatch on the right hand, and be hungry;
And he shall eat on the left hand, and they shall not be satisfied:
They shall eat every man the flesh of his own arm:
Manasseh, Ephraim; and Ephraim, Manasseh:
And they together shall be against Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

Woe unto them that decree unrighteous decrees,
And that write grievousness which they have prescribed;
To turn aside the needy from judgment,
And to take away the right from the poor of my people,
That widows may be their prey,
And that they may rob the fatherless!
And what will ye do in the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?
Without me they shall bow down under the prisoners,
And they shall fall under the slain.
For all this his anger is not turned away,
But his hand is stretched out still.

O Assyrian, the rod of mine anger,
And the staff in their hand is mine indignation.
I will send him against an hypocritical nation,
And against the people of my wrath will I give him a charge,
To take the spoil, and to take the prey,
And to tread them down like the mire of the streets.
Howbeit he meaneth not so,
Neither doth his heart think so;
But it is in his heart to destroy
And cut off nations not a few.

For he saith, Are not my princes altogether kings?
Is not Calno as Carchemish?
Is not Hamath as Arpad?
Is not Samaria as Damascus?
As my hand hath found the kingdoms of the idols,
And whose graven images did excel them of Jerusalem and of Samaria;
Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?
Wherefore it shall come to pass, that when the Lord hath performed his whole work
Upon mount Zion and on Jerusalem,
I will punish the fruit of the stout heart of the king of Assyria,
And the glory of his high looks.
For he saith, By the strength of my hand I have done it,
And by my wisdom; for I am prudent:
And I have removed the bounds of the people,
And have robbed their treasures,
And I have put down the inhabitants like a valiant man:
And my hand hath found as a nest the riches of the people:
And as one gathereth eggs that are left,
Have I gathered all the earth;
And there was none that moved the wing,
Or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth
therewith?
Or shall the saw magnify itself against him that
shaketh it?
As if the rod should shake itself against them that lift
it up,
Or as if the staff should lift up itself, as if it were no
wood.
Therefore shall the Lord, the Lord of hosts,
Send among his fat ones leanness;
And under his glory he shall kindle a burning
Like the burning of a fire.
And the light of Israel shall be for a fire,
And his Holy One for a flame:
And it shall burn and devour his thorns and his
briers in one day;
And shall consume the glory of his forest, and of
his fruitful field,
Both soul and body:
And they shall be as when a standardbearer fainteth.
And the rest of the trees of his forest shall be few,
That a child may write them.

And it shall come to pass in that day,
That the remnant of Israel,
And such as are escaped of the house of Jacob,
Shall no more again stay upon him that smote them;
But shall stay upon the Lord,

The Holy One of Israel, in truth.
The remnant shall return, even the remnant of
Jacob,
Unto the mighty God.
For though thy people Israel be as the sand of the
sea,
Yet a remnant of them shall return:
The consumption decreed shall overflow with right-
eousness.
For the Lord God of hosts shall make a consump-
tion, even determined,
In the midst of all the land.
Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion,
Be not afraid of the Assyrian:
He shall smite thee with a rod,
And shall lift up his staff against thee, after the man-
ner of Egypt.
For yet a very little while, and the indignation shall
cease,
And mine anger in their destruction.
And the Lord of hosts shall stir up a scourge for
him
According to the slaughter of Midian at the rock of
Oreb:
And as his rod was upon the sea,
So shall he lift it up after the manner of Egypt.
And it shall come to pass in that day,

That his burden shall be taken away from off thy shoulder,
And his yoke from off thy neck,
And the yoke shall be destroyed because of the anointing.

He is come to Aiath, he is passed to Migron;
At Michmash he hath laid up his carriages:
They are gone over the passage: they have taken up their lodging at Geba;
Ramah is afraid; Gibeah of Saul is fled.
Lift up thy voice, O daughter of Gallim:
Cause it to be heard unto Laish, O poor Anathoth.
Madmenah is removed;
The inhabitants of Gebim gather themselves to flee.
As yet shall he remain at Nob that day:
He shall shake his hand against the mount of the daughter of Zion,
The hill of Jerusalem.
Behold, the Lord, the Lord of hosts,
Shall lop the bough with terror:
And the high ones of stature shall be hewn down,
And the haughty shall be humbled.
And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall by a mighty one.

And there shall come forth a rod out of the stem of Jesse,

And a Branch shall grow out of his roots:
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord;
And shall make him of quick understanding in the fear of the Lord:
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor,
And reprove with equity for the meek of the earth:
And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,

And the weaned child shall put his hand on the
cockatrice' den.
They shall not hurt nor destroy in all my holy moun-
tain:
For the earth shall be full of the knowledge of the
Lord,
As the waters cover the sea.
And in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people;
To it shall the Gentiles seek:
And his rest shall be glorious.
And it shall come to pass in that day,
That the Lord shall set his hand again the second time
To recover the remnant of his people,
Which shall be left, from Assyria,
And from Egypt, and from Pathros,
And from Cush, and from Elam, and from Shinar,
And from Hamath, and from the islands of the sea.
And he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.
The envy also of Ephraim shall depart,
And the adversaries of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines toward the west;
They shall spoil them of the east together:
They shall lay their hand upon Edom and Moab;
And the children of Ammon shall obey them.
And the Lord shall utterly destroy the tongue of the Egyptian sea;
And with his mighty wind shall he shake his hand over the river,
And shall smite it in the seven streams,
And make men go over dryshod.
And there shall be an highway for the remnant of his people,
Which shall be left, from Assyria;
Like as it was to Israel
In the day that he came up out of the land of Egypt.

And in that day thou shalt say,
O Lord, I will praise thee: though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.
Behold, God is my salvation;
I will trust, and not be afraid:
For the Lord JEHOVAH is my strength and my song;
He also is become my salvation.
Therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say,
Praise the Lord, call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
Sing unto the Lord; for he hath done excellent
things:
This is known in all the earth.
Cry out and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of
thee.

THE burden of Babylon, which Isaiah the son of Amoz did see.

LIFT ye up a banner upon the high mountain,
Exalt the voice unto them, shake the hand,
That they may go into the gates of the nobles.
I have commanded my sanctified ones,
I have also called my mighty ones for mine anger,
Even them that rejoice in my highness.
The noise of a multitude in the mountains, like as
of a great people;
A tumultuous noise of the kingdoms of nations
gathered together:
The Lord of hosts mustereth the host of the battle.
They come from a far country, from the end of
heaven,
Even the Lord, and the weapons of his indignation,
To destroy the whole land.

Howl ye; for the day of the Lord is at hand;
It shall come as a destruction from the Almighty.
Therefore shall all hands be faint,
And every man's heart shall melt:
And they shall be afraid: pangs and sorrows shall
take hold of them;
They shall be in pain as a woman that travaileth:
They shall be amazed one at another;
Their faces shall be as flames.

Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate:
And he shall destroy the sinners thereof out of it.
For the stars of heaven and the constellations thereof
shall not give their light:
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.
And I will punish the world for their evil,
And the wicked for their iniquity;
And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.
I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir.
Therefore I will shake the heavens,
And the earth shall remove out of her place,
In the wrath of the Lord of hosts,
And in the day of his fierce anger.

And it shall be as the chased roe,
And as a sheep that no man taketh up:
They shall every man turn to his own people,
And flee every one into his own land.
Every one that is found shall be thrust through;
And every one that is joined unto them shall fall by the sword.
Their children also shall be dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
Behold, I will stir up the Medes against them,
Which shall not regard silver;
And as for gold, they shall not delight in it.
Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.
And Babylon, the glory of kingdoms,
The beauty of the Chaldees' excellency,
Shall be as when God overthrew Sodom and Gomorrah.
It shall never be inhabited,
Neither shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch tent there;
Neither shall the shepherds make their fold there.
But wild beasts of the desert shall lie there;

And their houses shall be full of doleful creatures;
And owls shall dwell there,
And satyrs shall dance there.
And the wild beasts of the islands shall cry in their
desolate houses,
And dragons in their pleasant palaces:
And her time is near to come,
And her days shall not be prolonged.

For the Lord will have mercy on Jacob,
And will yet choose Israel,
And set them in their own land:
And the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
And the people shall take them, and bring them
to their place:
And the house of Israel shall possess them in the
land of the Lord
For servants and handmaids:
And they shall take them captives, whose captives
they were;
And they shall rule over their oppressors.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say,

How hath the oppressor ceased! the golden city ceased!
The Lord hath broken the staff of the wicked, and the sceptre of the rulers.
He who smote the people in wrath with a continual stroke,
He that ruled the nations in anger, is persecuted, and none hindereth.
The whole earth is at rest, and is quiet: they break forth into singing.
Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying,
Since thou art laid down, no feller is come up against us.
Hell from beneath is moved for thee to meet thee at thy coming:
It stirreth up the dead for thee, even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations.
All they shall speak and say unto thee,
Art thou also become weak as we? art thou become like unto us?
Thy pomp is brought down to the grave, and the noise of thy viols:
The worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer, son of
the morning!
How art thou cut down to the ground, which didst
weaken the nations!
For thou hast said in thine heart, I will ascend into
heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation,
in the sides of the north:
I will ascend above the heights of the clouds; I will
be like the most High.
Yet thou shalt be brought down to hell, to the sides
of the pit.

They that see thee shall narrowly look upon thee,
and consider thee, saying,
Is this the man that made the earth to tremble, that
did shake kingdoms;
That made the world as a wilderness, and destroyed
the cities thereof;
That opened not the house of his prisoners?
All the kings of the nations, even all of them,
Lie in glory, every one in his own house.
But thou art cast out of thy grave like an abominable
branch,
And as the raiment of those that are slain, thrust
through with a sword,

That go down to the stones of the pit; as a carcase
trodden under feet.
Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land, and slain thy
people:
The seed of evildoers shall never be renowned.
Prepare slaughter for his children for the iniquity of
their fathers;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
For I will rise up against them, saith the Lord of hosts,
And cut off from Babylon the name, and remnant,
And son, and nephew, saith the Lord.
I will also make it a possession for the bittern, and
pools of water:
And I will sweep it with the besom of destruction,
saith the Lord of hosts.
The Lord of hosts hath sworn, saying,
Surely as I have thought, so shall it come to pass;
And as I have purposed, so shall it stand:
That I will break the Assyrian in my land,
And upon my mountains tread him under foot:
Then shall his yoke depart from off them,
And his burden depart from off their shoulders.
This is the purpose that is purposed upon the whole
earth:
And this is the hand that is stretched out upon all the
nations.

For the Lord of hosts hath purposed, and who shall disannul it?
And his hand is stretched out, and who shall turn it back?

In the year that king Ahaz died was this burden.

Rejoice not thou, whole Palestina,
Because the rod of him that smote thee is broken:
For out of the serpent's root shall come forth a cockatrice,
And his fruit shall be a fiery flying serpent.
And the firstborn of the poor shall feed,
And the needy shall lie down in safety:
And I will kill thy root with famine,
And he shall slay thy remnant.
Howl, O gate; cry, O city;
Thou, whole Palestina, art dissolved:
For there shall come from the north a smoke,
And none shall be alone in his appointed times.
What shall one then answer the messengers of the nation?
That the Lord hath founded Zion,
And the poor of his people shall trust in it.

The burden of Moab.

Because in the night Ar of Moab is laid waste, and brought to silence;

Because in the night Kir of Moab is laid waste, and
brought to silence;
He is gone up to Bajith, and to Dibon, the high
places, to weep:
Moab shall howl over Nebo, and over Medeba:
On all their heads shall be baldness, and every beard
cut off.
In their streets they shall gird themselves with sack-
cloth:
On the tops of their houses, and in their streets,
Every one shall howl, weeping abundantly.
And Heshbon shall cry, and Elealeh:
Their voice shall be heard even unto Jahaz:
Therefore the armed soldiers of Moab shall cry out;
His life shall be grievous unto him.
My heart shall cry out for Moab;
His fugitives shall flee unto Zoar,
An heifer of three years old:
For by the mounting up of Luhith with weeping shall
they go it up;
For in the way of Horonaim they shall raise up a cry
of destruction.
For the waters of Nimrim shall be desolate:
For the hay is withered away, the grass faileth, there
is no green thing.
Therefore the abundance they have gotten, and that
which they have laid up,
Shall they carry away to the brook of the willows.

For the cry is gone round about the borders of Moab;
The howling thereof unto Eglaim, and the howling
thereof unto Beer-elim.
For the waters of Dimon shall be full of blood:
For I will bring more upon Dimon,
Lions upon him that escapeth of Moab,
And upon the remnant of the land.

SEND ye the lamb to the ruler of the land
From Sela to the wilderness,
Unto the mount of the daughter of Zion.
For it shall be, that, as a wandering bird cast out of
the nest,
So the daughters of Moab shall be at the fords of
Arnon.
Take counsel, execute judgment;
Make thy shadow as the night in the midst of the
noonday;
Hide the outcasts; bewray not him that wandereth.
Let mine outcasts dwell with thee, Moab;
Be thou a covert to them from the face of the spoiler:
For the extortioner is at an end, the spoiler ceaseth,
The oppressors are consumed out of the land.
And in mercy shall the throne be established:
And he shall sit upon it in truth in the tabernacle of
David,
Judging, and seeking judgment, and hasting right-
eousness.

We have heard of the pride of Moab; he is very proud:
Even of his haughtiness, and his pride, and his wrath:
But his lies shall not be so.
Therefore shall Moab howl for Moab, every one shall howl:
For the foundations of Kir-hareseth shall ye mourn; surely they are stricken.
For the fields of Heshbon languish, and the vine of Sibmah:
The lords of the heathen have broken down the principal plants thereof,
They are come even unto Jazer, they wandered through the wilderness:
Her branches are stretched out, they are gone over the sea.
Therefore I will bewail with the weeping of Jazer the vine of Sibmah:
I will water thee with my tears, O Heshbon, and Elealeh:
For the shouting for thy summer fruits and for thy harvest is fallen.
And gladness is taken away, and joy out of the plentiful field;
And in the vineyards there shall be no singing, neither shall there be shouting:
The treaders shall tread out no wine in their presses;
I have made their vintage shouting to cease.

Wherefore my bowels shall sound like an harp
for Moab,
And mine inward parts for Kir-haresh.
And it shall come to pass, when it is seen that
Moab is weary on the high place,
That he shall come to his sanctuary to pray; but
he shall not prevail.

This is the word that the Lord hath spoken concerning Moab since that time.

But now the Lord hath spoken, saying,
Within three years, as the years of an hireling,
And the glory of Moab shall be contemned, with
all that great multitude;
And the remnant shall be very small and feeble.

The burden of Damascus.

Behold, Damascus is taken away from being a
city,
And it shall be a ruinous heap.
The cities of Aroer are forsaken:
They shall be for flocks,
Which shall lie down, and none shall make them
afraid.
The fortress also shall cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria:

They shall be as the glory of the children of Israel,
saith the Lord of hosts.
And in that day it shall come to pass,
That the glory of Jacob shall be made thin,
And the fatness of his flesh shall wax lean.
And it shall be as when the harvestman gathereth
the corn,
And reapeth the ears with his arm;
And it shall be as he that gathereth ears in the val-
ley of Rephaim.
Yet gleaning grapes shall be left in it, as the shak-
ing of an olive tree,
Two or three berries in the top of the uppermost
bough,
Four or five in the outmost fruitful branches thereof,
Saith the Lord God of Israel.
At that day shall a man look to his Maker,
And his eyes shall have respect to the Holy One
of Israel.
And he shall not look to the altars, the work of his
hands,
Neither shall respect that which his fingers have
made,
Either the groves, or the images.
In that day shall his strong cities be
As a forsaken bough, and an uppermost branch,
Which they left because of the children of Israel:
And there shall be desolation.

Because thou hast forgotten the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips:
In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish:
But the harvest shall be a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people,
Which make a noise like the noise of the seas;
And to the rushing of nations,
That make a rushing like the rushing of mighty waters!
The nations shall rush like the rushing of many waters:
But God shall rebuke them, and they shall flee far off,
And shall be chased as the chaff of the mountains before the wind,
And like a rolling thing before the whirlwind.
And behold at eveningtide trouble;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

Woe to the land shadowing with wings,
Which is beyond the rivers of Ethiopia:
That sendeth ambassadors by the sea,
Even in vessels of bulrushes upon the waters, saying,
Go, ye swift messengers,
To a nation scattered and peeled,
To a people terrible from their beginning hitherto;
A nation meted out and trodden down,
Whose land the rivers have spoiled!
All ye inhabitants of the world, and dwellers on the earth,
See ye, when he lifteth up an ensign on the mountains;
And when he bloweth a trumpet, hear ye.
For so the Lord said unto me,
I will take my rest, and I will consider in my dwelling place
Like a clear heat upon herbs,
And like a cloud of dew in the heat of harvest.
For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning hooks,
And take away and cut down the branches.
They shall be left together unto the fowls of the mountains,
And to the beasts of the earth:

And the fowls shall summer upon them,
And all the beasts of the earth shall winter upon them.
In that time shall the present be brought unto the Lord of hosts
Of a people scattered and peeled,
And from a people terrible from their beginning hitherto;
A nation meted out and trodden under foot,
Whose land the rivers have spoiled,
To the place of the name of the Lord of hosts, the mount Zion.

THE burden of Egypt.

BEHOLD, the Lord rideth upon a swift cloud, and shall come into Egypt:
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
And I will set the Egyptians against the Egyptians:
And they shall fight every one against his brother, and every one against his neighbour;
City against city, and kingdom against kingdom.
And the spirit of Egypt shall fail in the midst thereof;
And I will destroy the counsel thereof:

And they shall seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.
And the Egyptians will I give over into the hand of a cruel lord;
And a fierce king shall rule over them,
Saith the Lord, the Lord of hosts.
And the waters shall fail from the sea,
And the river shall be wasted and dried up.
And they shall turn the rivers far away;
And the brooks of defence shall be emptied and dried up:
The reeds and flags shall wither.
The paper reeds by the brooks, by the mouth of the brooks,
And every thing sown by the brooks,
Shall wither, be driven away, and be no more.
The fishers also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.
Moreover they that work in fine flax,
And they that weave networks, shall be confounded.
And they shall be broken in the purposes thereof,
All that make sluices and ponds for fish.

Surely the princes of Zoan are fools,
The counsel of the wise counsellors of Pharaoh is
become brutish:
How say ye unto Pharaoh, I am the son of the wise,
The son of ancient kings?
Where are they? where are thy wise men?
And let them tell thee now,
And let them know what the Lord of hosts hath
purposed upon Egypt.
The princes of Zoan are become fools,
The princes of Noph are deceived;
They have also seduced Egypt, even they that are
the stay of the tribes thereof.
The Lord hath mingled a perverse spirit in the midst
thereof:
And they have caused Egypt to err in every work
thereof,
As a drunken man staggereth in his vomit.
Neither shall there be any work for Egypt,
Which the head or tail, branch or rush, may do.
In that day shall Egypt be like unto women:
And it shall be afraid and fear
Because of the shaking of the hand of the Lord of
hosts,
Which he shaketh over it.
And the land of Judah shall be a terror unto Egypt,
Every one that maketh mention thereof shall be
afraid in himself,

Because of the counsel of the Lord of hosts,
Which he hath determined against it.

In that day shall five cities in the land of Egypt
Speak the language of Canaan,
And swear to the Lord of hosts;
One shall be called, The city of destruction.
In that day shall there be an altar to the Lord in the
midst of the land of Egypt,
And a pillar at the border thereof to the Lord.
And it shall be for a sign and for a witness unto the
Lord of hosts in the land of Egypt:
For they shall cry unto the Lord because of the op-
pressors,
And he shall send them a saviour, and a great one,
and he shall deliver them.
And the Lord shall be known to Egypt,
And the Egyptians shall know the Lord in that
day,
And shall do sacrifice and oblation;
Yea, they shall vow a vow unto the Lord, and per-
form it.
And the Lord shall smite Egypt: he shall smite and
heal it:
And they shall return even to the Lord, and he shall
be intreated of them, and shall heal them.
In that day shall there be a highway out of Egypt
to Assyria,

And the Assyrian shall come into Egypt, and the
Egyptian into Assyria,
And the Egyptians shall serve with the Assyrians.
In that day shall Israel be the third with Egypt
and with Assyria,
Even a blessing in the midst of the land:
Whom the Lord of hosts shall bless, saying,
Blessed be Egypt my people,
And Assyria the work of my hands,
And Israel mine inheritance.

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; at the same time spake the Lord by Isaiah the son of Amoz, saying,

Go and loose the sackcloth from off thy loins,
And put off thy shoe from thy foot.

And he did so, walking naked and barefoot. And the Lord said,

Like as my servant Isaiah hath walked naked
and barefoot
Three years for a sign and wonder
Upon Egypt and upon Ethiopia;
So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives,
Young and old, naked and barefoot,
Even with their buttocks uncovered,

To the shame of Egypt.
And they shall be afraid and ashamed of Ethiopia their expectation,
And of Egypt their glory.
And the inhabitant of this isle shall say in that day,
Behold, such is our expectation,
Whither we flee for help
To be delivered from the king of Assyria:
And how shall we escape?

THE burden of the desert of the sea.
As whirlwinds in the south pass through;
So it cometh from the desert, from a terrible land.
A grievous vision is declared unto me;
The treacherous dealer dealeth treacherously, and the spoiler spoileth.
Go up, O Elam: besiege, O Media;
All the sighing thereof have I made to cease.
Therefore are my loins filled with pain:
Pangs have taken hold upon me, as the pangs of a woman that travaileth:
I was bowed down at the hearing of it;
I was dismayed at the seeing of it.
My heart panted, fearfulness affrighted me:
The night of my pleasure hath he turned into fear unto me.
Prepare the table, watch in the watchtower, eat, drink:

Arise, ye princes, and anoint the shield.
For thus hath the Lord said unto me,
Go, set a watchman,
Let him declare what he seeth.
And he saw a chariot with a couple of horsemen,
A chariot of asses, and a chariot of camels;
And he hearkened diligently with much heed:
And he cried, A lion:
My lord, I stand continually upon the watchtower
in the daytime,
And I am set in my ward whole nights:
And, behold, here cometh a chariot of men, with
a couple of horsemen.
And he answered and said,
Babylon is fallen, is fallen;
And all the graven images of her gods he hath
broken unto the ground.
O my threshing, and the corn of my floor:
That which I have heard of the Lord of hosts, the
God of Israel,
Have I declared unto you.

The burden of Dumah.

He calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?
The watchman said,
The morning cometh, and also the night:

If ye will enquire, enquire ye:
Return, come.

The burden upon Arabia.

In the forest in Arabia shall ye lodge,
O ye travelling companies of Dedanim.
The inhabitants of the land of Tema brought water to him that was thirsty,
They prevented with their bread him that fled.
For they fled from the swords,
From the drawn sword, and from the bent bow,
And from the grievousness of war.
For thus hath the Lord said unto me,
Within a year, according to the years of an hireling,
And all the glory of Kedar shall fail:
And the residue of the number of archers,
The mighty men of the children of Kedar, shall be diminished:
For the Lord God of Israel hath spoken it.

The burden of the valley of vision.

What aileth thee now, that thou art wholly gone up to the housetops?
Thou that art full of stirs,
A tumultuous city, a joyous city:
Thy slain men are not slain with the sword,
Nor dead in battle.

All thy rulers are fled together, they are bound by
the archers:
All that are found in thee are bound together, which
have fled from far.
Therefore said I, Look away from me; I will weep
bitterly,
Labour not to comfort me, because of the spoiling
of the daughter of my people.
For it is a day of trouble, and of treading down, and
of perplexity
By the Lord God of hosts in the valley of vision,
Breaking down the walls, and of crying to the
mountains.
And Elam bare the quiver
With chariots of men and horsemen,
And Kir uncovered the shield.
And it shall come to pass, that thy choicest valleys
shall be full of chariots,
And the horsemen shall set themselves in array at
the gate.
And he discovered the covering of Judah,
And thou didst look in that day to the armour of
the house of the forest.
Ye have seen also the breaches of the city of David,
that they are many:
And ye gathered together the waters of the lower
pool.
And ye have numbered the houses of Jerusalem,

And the houses have ye broken down to fortify
the wall.
Ye made also a ditch between the two walls for
the water of the old pool:
But ye have not looked unto the maker thereof,
Neither had respect unto him that fashioned it
long ago.
And in that day did the Lord God of hosts call
to weeping, and to mourning,
And to baldness, and to girding with sackcloth:
And behold joy and gladness,
Slaying oxen, and killing sheep,
Eating flesh, and drinking wine:
Let us eat and drink; for to morrow we shall die.
And it was revealed in mine ears by the Lord of
hosts,
Surely this iniquity shall not be purged from you
till ye die,
Saith the Lord God of hosts.

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

What hast thou here? and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
As he that heweth him out a sepulchre on high,
And that graveth an habitation for himself in a
rock?

Behold, the Lord will carry thee away with a mighty captivity,
And will surely cover thee.
He will surely violently turn and toss thee like a ball
Into a large country:
There shalt thou die,
And there the chariots of thy glory
Shall be the shame of thy lord's house.
And I will drive thee from thy station,
And from thy state shall he pull thee down.
And it shall come to pass in that day,
That I will call my servant Eliakim the son of Hilkiah:
And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand:
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah.
And the key of the house of David will I lay upon his shoulder;
So he shall open, and none shall shut;
And he shall shut, and none shall open.
And I will fasten him as a nail in a sure place;
And he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his
father's house,
The offspring and the issue,
All vessels of small quantity,
From the vessels of cups, even to all the vessels
of flagons.
In that day, saith the Lord of hosts,
Shall the nail that is fastened in the sure place be
removed,
And be cut down, and fall;
And the burden that was upon it shall be cut off:
For the Lord hath spoken it.

THE burden of Tyre.

HOWL, ye ships of Tarshish;
For it is laid waste, so that there is no house, no
entering in:
From the land of Chittim it is revealed to them.
Be still, ye inhabitants of the isle;
Thou whom the merchants of Zidon, that pass
over the sea, have replenished.
And by great waters the seed of Sihor,
The harvest of the river, is her revenue;
And she is a mart of nations.
Be thou ashamed, O Zidon: for the sea hath
spoken,
Even the strength of the sea, saying,
I travail not, nor bring forth children,

Neither do I nourish up young men, nor bring up
virgins.
As at the report concerning Egypt,
So shall they be sorely pained at the report of Tyre.
Pass ye over to Tarshish; howl, ye inhabitants of
the isle.
Is this your joyous city, whose antiquity is of ancient
days?
Her own feet shall carry her afar off to sojourn.
Who hath taken this counsel against Tyre, the
crowning city,
Whose merchants are princes, whose traffickers
are the honourable of the earth?
The Lord of hosts hath purposed it,
To stain the pride of all glory,
And to bring into contempt all the honourable of
the earth.
Pass through thy land as a river, O daughter of
Tarshish:
There is no more strength.
He stretched out his hand over the sea, he shook
the kingdoms:
The Lord hath given a commandment against the
merchant city, to destroy the strong holds thereof.
And he said, Thou shalt no more rejoice,
O thou oppressed virgin, daughter of Zidon:
Arise, pass over to Chittim;
There also shalt thou have no rest.

Behold the land of the Chaldeans;
This people was not,
Till the Assyrian founded it for them that dwell in the wilderness:
They set up the towers thereof,
They raised up the palaces thereof;
And he brought it to ruin.

Howl, ye ships of Tarshish: for your strength is laid waste.
And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the days of one king:
After the end of seventy years shall Tyre sing as an harlot.
Take an harp, go about the city, thou harlot that hast been forgotten;
Make sweet melody, sing many songs, that thou mayest be remembered.
And it shall come to pass after the end of seventy years,
That the Lord will visit Tyre,
And she shall turn to her hire,
And shall commit fornication with all the kingdoms of the world
Upon the face of the earth.
And her merchandise and her hire shall be holiness to the Lord:

It shall not be treasured nor laid up;
For her merchandise shall be for them that dwell
before the Lord,
To eat sufficiently, and for durable clothing.

BEHOLD, the Lord maketh the earth empty, and
maketh it waste,
And turneth it upside down, and scattereth abroad
the inhabitants thereof.
And it shall be, as with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the taker of usury, so with the giver of
usury to him.
The land shall be utterly emptied, and utterly
spoiled:
For the Lord hath spoken this word.
The earth mourneth and fadeth away,
The world languisheth and fadeth away,
The haughty people of the earth do languish.
The earth also is defiled under the inhabitants there-
of;
Because they have transgressed the laws, changed
the ordinance,
Broken the everlasting covenant.
Therefore hath the curse devoured the earth,

And they that dwell therein are desolate:
Therefore the inhabitants of the earth are burned,
And few men left.
The new wine mourneth, the vine languisheth,
All the merryhearted do sigh.
The mirth of tabrets ceaseth, the noise of them
that rejoice endeth,
The joy of the harp ceaseth.
They shall not drink wine with a song;
Strong drink shall be bitter to them that drink it.
The city of confusion is broken down:
Every house is shut up, that no man may come in.
There is a crying for wine in the streets;
All joy is darkened,
The mirth of the land is gone.
In the city is left desolation,
And the gate is smitten with destruction.
When thus it shall be in the midst of the land
among the people,
There shall be as the shaking of an olive tree,
And as the gleaning grapes when the vintage is
done.
They shall lift up their voice, they shall sing
For the majesty of the Lord, they shall cry aloud
from the sea.
Wherefore glorify ye the Lord in the fires,
Even the name of the Lord God of Israel in the
isles of the sea.

From the uttermost part of the earth have we heard
songs, even glory to the righteous.
But I said, My leanness, my leanness, woe unto me!
The treacherous dealers have dealt treacherously;
Yea, the treacherous dealers have dealt very treacherously.
Fear, and the pit, and the snare,
Are upon thee, O inhabitant of the earth.
And it shall come to pass, that he who fleeth from
the noise of the fear shall fall into the pit;
And he that cometh up out of the midst of the pit
shall be taken in the snare:
For the windows from on high are open,
And the foundations of the earth do shake.
The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly.
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;
And the transgression thereof shall be heavy upon
it;
And it shall fall, and not rise again.
And it shall come to pass in that day,
That the Lord shall punish the host of the high
ones that are on high,
And the kings of the earth upon the earth.
And they shall be gathered together, as prisoners
are gathered in the pit,

And shall be shut up in the prison,
And after many days shall they be visited.
Then the moon shall be confounded, and the sun
ashamed,
When the Lord of hosts shall reign
In mount Zion, and in Jerusalem,
And before his ancients gloriously.

O Lord, thou art my God;
I will exalt thee, I will praise thy name;
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
For thou hast made of a city an heap;
Of a defenced city a ruin:
A palace of strangers to be no city;
It shall never be built.
Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.
For thou hast been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm, a shadow from the heat,
When the blast of the terrible ones is as a storm
against the wall.
Thou shalt bring down the noise of strangers,
As the heat in a dry place;
Even the heat with the shadow of a cloud:
The branch of the terrible ones shall be brought
low.

And in this mountain shall the Lord of hosts make
unto all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees
well refined.
And he will destroy in this mountain
The face of the covering cast over all people,
And the vail that is spread over all nations.
He will swallow up death in victory;
And the Lord God will wipe away tears from off
all faces;
And the rebuke of his people shall he take away
from off all the earth:
For the Lord hath spoken it.
And it shall be said in that day,
Lo, this is our God;
We have waited for him, and he will save us:
This is the Lord; we have waited for him,
We will be glad and rejoice in his salvation.
For in this mountain shall the hand of the Lord
rest,
And Moab shall be trodden down under him,
Even as straw is trodden down for the dunghill.
And he shall spread forth his hands in the midst of
them,
As he that swimmeth spreadeth forth his hands to
swim:

And he shall bring down their pride
Together with the spoils of their hands.
And the fortress of the high fort of thy walls shall
he bring down,
Lay low, and bring to the ground, even to the dust.

In that day shall this song be sung in the land of
Judah;
We have a strong city;
Salvation will God appoint for walls and bulwarks.
Open ye the gates,
That the righteous nation which keepeth the truth
may enter in.
Thou wilt keep him in perfect peace,
Whose mind is stayed on thee:
Because he trusteth in thee.
Trust ye in the Lord for ever:
For in the Lord JEHOVAH is everlasting strength:
For he bringeth down them that dwell on high;
The lofty city, he layeth it low;
He layeth it low, even to the ground;
He bringeth it even to the dust.
The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
The way of the just is uprightness:
Thou, most upright, dost weigh the path of the just.
Yea, in the way of thy judgments, O Lord, have
we waited for thee;

The desire of our soul is to thy name, and to the
remembrance of thee.
With my soul have I desired thee in the night;
Yea, with my spirit within me will I seek thee early:
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
Let favour be shewed to the wicked, yet will he
not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the Lord.
Lord, when thy hand is lifted up, they will not see:
But they shall see, and be ashamed for their envy at
the people;
Yea, the fire of thine enemies shall devour them.
Lord, thou wilt ordain peace for us:
For thou also hast wrought all our works in us.
O Lord our God,
Other lords beside thee have had dominion over us:
But by thee only will we make mention of thy name.
They are dead, they shall not live;
They are deceased, they shall not rise:
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
Thou hast increased the nation, O Lord,
Thou hast increased the nation: thou art glorified:
Thou hadst removed it far unto all the ends of the
earth.

Lord, in trouble have they visited thee,
They poured out a prayer when thy chastening was upon them.
Like as a woman with child, that draweth near the time of her delivery,
Is in pain, and crieth out in her pangs;
So have we been in thy sight, O Lord.
We have been with child, we have been in pain,
We have as it were brought forth wind;
We have not wrought any deliverance in the earth;
Neither have the inhabitants of the world fallen.

Thy dead men shall live,
Together with my dead body shall they arise.
Awake and sing, ye that dwell in dust:
For thy dew is as the dew of herbs,
And the earth shall cast out the dead.
Come, my people, enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,
Until the indignation be overpast.
For, behold, the Lord cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain.

In that day the Lord with his sore and great and
strong sword
Shall punish leviathan the piercing serpent,
Even leviathan that crooked serpent;
And he shall slay the dragon that is in the sea.

In that day sing ye unto her,
A vineyard of red wine.
I the Lord do keep it;
I will water it every moment:
Lest any hurt it, I will keep it night and day.
Fury is not in me:
Who would set the briers and thorns against me in
battle?
I would go through them, I would burn them to-
gether.
Or let him take hold of my strength,
That he may make peace with me;
And he shall make peace with me.
He shall cause them that come of Jacob to take
root:
Israel shall blossom and bud,
And fill the face of the world with fruit.
Hath he smitten him, as he smote those that smote
him?
Or is he slain according to the slaughter of them
that are slain by him?

In measure, when it shooteth forth, thou wilt debate with it:
He stayeth his rough wind in the day of the east wind.
By this therefore shall the iniquity of Jacob be purged;
And this is all the fruit to take away his sin;
When he maketh all the stones of the altar as chalkstones that are beaten in sunder,
The groves and images shall not stand up.
Yet the defenced city shall be desolate,
And the habitation forsaken, and left like a wilderness:
There shall the calf feed, and there shall he lie down,
And consume the branches thereof.
When the boughs thereof are withered, they shall be broken off:
The women come, and set them on fire:
For it is a people of no understanding:
Therefore he that made them will not have mercy on them,
And he that formed them will shew them no favour.
And it shall come to pass in that day,
That the Lord shall beat off from the channel of the river unto the stream of Egypt,
And ye shall be gathered one by one, O ye children of Israel.
And it shall come to pass in that day,
That the great trumpet shall be blown,

And they shall come which were ready to perish in
the land of Assyria,
And the outcasts in the land of Egypt,
And shall worship the Lord in the holy mount at
Jerusalem.

Woe to the crown of pride, to the drunkards of
Ephraim,
Whose glorious beauty is a fading flower,
Which are on the head of the fat valleys of them
that are overcome with wine!
Behold, the Lord hath a mighty and strong one,
Which as a tempest of hail and a destroying storm,
As a flood of mighty waters overflowing,
Shall cast down to the earth with the hand.
The crown of pride, the drunkards of Ephraim,
Shall be trodden under feet:
And the glorious beauty, which is on the head of
the fat valley, shall be a fading flower,
And as the hasty fruit before the summer;
Which when he that looketh upon it seeth,
While it is yet in his hand he eateth it up.

In that day shall the Lord of hosts be for a crown
of glory,
And for a diadem of beauty, unto the residue of his
people,
And for a spirit of judgment to him that sitteth in
judgment,

And for strength to them that turn the battle to the gate.
But they also have erred through wine, and through strong drink are out of the way;
The priest and the prophet have erred through strong drink,
They are swallowed up of wine, they are out of the way through strong drink;
They err in vision, they stumble in judgment.
For all tables are full of vomit and filthiness,
So that there is no place clean.

Whom shall he teach knowledge?
And whom shall he make to understand doctrine?
Them that are weaned from the milk,
And drawn from the breasts.
For precept must be upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little:
For with stammering lips and another tongue
Will he speak to this people.
To whom he said,
This is the rest wherewith ye may cause the weary to rest;
And this is the refreshing: yet they would not hear.
But the word of the Lord was unto them
Precept upon precept, precept upon precept;

Line upon line, line upon line;
Here a little, and there a little;
That they might go, and fall backward, and be broken,
And snared, and taken.

Wherefore hear the word of the Lord, ye scornful men,
That rule this people which is in Jerusalem.
Because ye have said, We have made a covenant with death,
And with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
For we have made lies our refuge,
And under falsehood have we hid ourselves:
Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious corner stone, a sure foundation:
He that believeth shall not make haste.
Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding place.
And your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,

Then ye shall be trodden down by it.
From the time that it goeth forth it shall take you:
For morning by morning shall it pass over, by day
and by night:
And it shall be a vexation only to understand the
report.
For the bed is shorter than that a man can stretch
himself on it:
And the covering narrower than that he can wrap
himself in it.
For the Lord shall rise up as in mount Perazim,
He shall be wroth as in the valley of Gibeon,
That he may do his work, his strange work;
And bring to pass his act, his strange act.
Now therefore be ye not mockers,
Lest your bands be made strong:
For I have heard from the Lord God of hosts
A consumption, even determined
Upon the whole earth.

Give ye ear, and hear my voice;
Hearken, and hear my speech.
Doth the plowman plow all day to sow?
Doth he open and break the clods of his ground?
When he hath made plain the face thereof,
Doth he not cast abroad the fitches, and scatter the
cummin,
And cast in the principal wheat

And the appointed barley and the rie in their place?
For his God doth instruct him to discretion, and doth teach him.
For the fitches are not threshed with a threshing instrument,
Neither is a cart wheel turned about upon the cummin;
But the fitches are beaten out with a staff,
And the cummin with a rod.
Bread corn is bruised;
Because he will not ever be threshing it,
Nor break it with the wheel of his cart,
Nor bruise it with his horsemen.
This also cometh forth from the Lord of hosts,
Which is wonderful in counsel, and excellent in working.

Woe to Ariel, to Ariel, the city where David dwelt!
Add ye year to year; let them kill sacrifices.
Yet I will distress Ariel,
And there shall be heaviness and sorrow:
And it shall be unto me as Ariel.
And I will camp against thee round about,
And will lay siege against thee with a mount,
And I will raise forts against thee.
And thou shalt be brought down, and shalt speak out of the ground,
And thy speech shall be low out of the dust,

And thy voice shall be, as of one that hath a familiar spirit, out of the ground,
And thy speech shall whisper out of the dust.
Moreover the multitude of thy strangers shall be like small dust,
And the multitude of the terrible ones shall be as chaff that passeth away:
Yea, it shall be at an instant suddenly.
Thou shalt be visited of the Lord of hosts
With thunder, and with earthquake, and great noise,
With storm and tempest, and the flame of devouring fire.
And the multitude of all the nations that fight against Ariel,
Even all that fight against her and her munition, and that distress her,
Shall be as a dream of a night vision.
It shall even be as when an hungry man dreameth, and, behold, he eateth;
But he awaketh, and his soul is empty:
Or as when a thirsty man dreameth, and, behold, he drinketh;
But he awaketh, and, behold, he is faint, and his soul hath appetite:
So shall the multitude of all the nations be,
That fight against mount Zion.

Stay yourselves, and wonder;
Cry ye out, and cry:
They are drunken, but not with wine;
They stagger, but not with strong drink.
For the Lord hath poured out upon you the spirit
of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers hath he
covered.
And the vision of all is become unto you as the
words of a book that is sealed,
Which men deliver to one that is learned,
Saying, Read this, I pray thee:
And he saith, I cannot; for it is sealed:
And the book is delivered to him that is not learned,
Saying, Read this, I pray thee:
And he saith, I am not learned.
Wherefore the Lord said,
Forasmuch as this people draw near me with their
mouth,
And with their lips do honour me,
But have removed their heart far from me,
And their fear toward me is taught by the precept
of men:
Therefore, behold, I will proceed to do a marvel-
lous work among this people,
Even a marvellous work and a wonder:

For the wisdom of their wise men shall perish,
And the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the Lord,
And their works are in the dark,
And they say, Who seeth us? and who knoweth us?
Surely your turning of things upside down shall be esteemed as the potter's clay:
For shall the work say of him that made it, He made me not?
Or shall the thing framed say of him that framed it, He had no understanding?
Is it not yet a very little while,
And Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?
And in that day shall the deaf hear the words of the book,
And the eyes of the blind shall see out of obscurity, and out of darkness.
The meek also shall increase their joy in the Lord,
And the poor among men shall rejoice in the Holy One of Israel.
For the terrible one is brought to nought, and the scorner is consumed,
And all that watch for iniquity are cut off:
That make a man an offender for a word,

And lay a snare for him that reproveth in the gate,
And turn aside the just for a thing of nought.
Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob,
Jacob shall not now be ashamed,
Neither shall his face now wax pale.
But when he seeth his children, the work of mine hands, in the midst of him,
They shall sanctify my name,
And sanctify the Holy One of Jacob,
And shall fear the God of Israel.
They also that erred in spirit shall come to understanding,
And they that murmured shall learn doctrine.

Woe to the rebellious children, saith the Lord,
That take counsel, but not of me;
And that cover with a covering, but not of my spirit,
That they may add sin to sin:
That walk to go down into Egypt,
And have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt your confusion.

For his princes were at Zoan,
And his ambassadors came to Hanes.
They were all ashamed of a people that could not profit them,
Nor be an help nor profit,
But a shame, and also a reproach.

The burden of the beasts of the south:
Into the land of trouble and anguish,
From whence come the young and old lion,
The viper and fiery flying serpent,
They will carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.
For the Egyptians shall help in vain, and to no purpose:
Therefore have I cried concerning this, Their strength is to sit still.

Now go, write it before them in a table,
And note it in a book,
That it may be for the time to come
For ever and ever:
That this is a rebellious people, lying children,
Children that will not hear the law of the Lord:
Which say to the seers, See not;
And to the prophets, Prophesy not unto us right things,

Speak unto us smooth things,
Prophesy deceits:
Get you out of the way,
Turn aside out of the path,
Cause the Holy One of Israel to cease from before us.
Wherefore thus saith the Holy One of Israel,
Because ye despise this word,
And trust in oppression and perverseness,
And stay thereon:
Therefore this iniquity shall be to you as a breach ready to fall,
Swelling out in a high wall,
Whose breaking cometh suddenly at an instant.
And he shall break it as the breaking of the potters' vessel
That is broken in pieces; he shall not spare:
So that there shall not be found in the bursting of it a sherd
To take fire from the hearth,
Or to take water withal out of the pit.
For thus saith the Lord God, the Holy One of Israel;
In returning and rest shall ye be saved;
In quietness and in confidence shall be your strength:
And ye would not.
But ye said, No; for we will flee upon horses;
Therefore shall ye flee:
And, We will ride upon the swift;

Therefore shall they that pursue you be swift.
One thousand shall flee at the rebuke of one;
At the rebuke of five shall ye flee:
Till ye be left as a beacon upon the top of a mountain,
And as an ensign on an hill.

And therefore will the Lord wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you:
For the Lord is a God of judgment:
Blessed are all they that wait for him.
For the people shall dwell in Zion at Jerusalem:
Thou shalt weep no more:
He will be very gracious unto thee at the voice of thy cry;
When he shall hear it, he will answer thee.
And though the Lord give you the bread of adversity, and the water of affliction,
Yet shall not thy teachers be removed into a corner any more,
But thine eyes shall see thy teachers:
And thine ears shall hear a word behind thee, saying,
This is the way, walk ye in it,
When ye turn to the right hand, and when ye turn to the left.

Ye shall defile also the covering of thy graven
images of silver,
And the ornament of thy molten images of gold:
Thou shalt cast them away as a menstruous cloth;
Thou shalt say unto it, Get thee hence.
Then shall he give the rain of thy seed,
That thou shalt sow the ground withal;
And bread of the increase of the earth,
And it shall be fat and plenteous:
In that day shall thy cattle feed in large pastures.
The oxen likewise and the young asses that ear the
ground
Shall eat clean provender,
Which hath been winnowed with the shovel and
with the fan.
And there shall be upon every high mountain,
And upon every high hill,
Rivers and streams of waters in the day of the great
slaughter,
When the towers fall.
Moreover the light of the moon shall be as the light
of the sun,
And the light of the sun shall be sevenfold,
As the light of seven days,
In the day that the Lord bindeth up the breach of
his people,
And healeth the stroke of their wound.

Behold, the name of the Lord cometh from far,
Burning with his anger, and the burden thereof is heavy:
His lips are full of indignation,
And his tongue as a devouring fire:
And his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity:
And there shall be a bridle in the jaws of the people, causing them to err.
Ye shall have a song, as in the night when a holy solemnity is kept;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the Lord, to the mighty One of Israel.
And the Lord shall cause his glorious voice to be heard,
And shall shew the lighting down of his arm,
With the indignation of his anger,
And with the flame of a devouring fire,
With scattering, and tempest, and hailstones.
For through the voice of the Lord shall the Assyrian be beaten down,
Which smote with a rod.
And in every place where the grounded staff shall pass,
Which the Lord shall lay upon him,

It shall be with tabrets and harps:
And in battles of shaking will he fight with it.
For Tophet is ordained of old;
Yea, for the king it is prepared;
He hath made it deep and large:
The pile thereof is fire and much wood;
The breath of the Lord, like a stream of brimstone,
doth kindle it.

Woe to them that go down to Egypt for help;
And stay on horses,
And trust in chariots, because they are many;
And in horsemen, because they are very strong;
But they look not unto the Holy One of Israel,
Neither seek the Lord!
Yet he also is wise, and will bring evil,
And will not call back his words:
But will arise against the house of the evildoers,
And against the help of them that work iniquity.
Now the Egyptians are men, and not God;
And their horses flesh, and not spirit.
When the Lord shall stretch out his hand,
Both he that helpeth shall fall, and he that is holpen
shall fall down,
And they all shall fail together.
For thus hath the Lord spoken unto me,
Like as the lion and the young lion roaring on his
prey,

When a multitude of shepherds is called forth against
him,
He will not be afraid of their voice,
Nor abase himself for the noise of them:
So shall the Lord of hosts come down
To fight for mount Zion, and for the hill thereof.
As birds flying, so will the Lord of hosts defend
Jerusalem;
Defending also he will deliver it;
And passing over he will preserve it.

Turn ye unto him from whom the children of Israel
have deeply revolted.
For in that day every man shall cast away
His idols of silver, and his idols of gold,
Which your own hands have made unto you for a
sin.
Then shall the Assyrian fall with the sword, not of
a mighty man;
And the sword, not of a mean man, shall devour
him:
But he shall flee from the sword,
And his young men shall be discomfited.
And he shall pass over to his strong hold for fear,
And his princes shall be afraid of the ensign,
Saith the Lord, whose fire is in Zion,
And his furnace in Jerusalem.

BEHOLD, a king shall reign in righteousness,
And princes shall rule in judgment.
And a man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.
And the eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.
The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly.
The vile person shall be no more called liberal,
Nor the churl said to be bountiful.
For the vile person will speak villany,
And his heart will work iniquity,
To practise hypocrisy, and to utter error against the Lord,
To make empty the soul of the hungry,
And he will cause the drink of the thirsty to fail.
The instruments also of the churl are evil:
He deviseth wicked devices
To destroy the poor with lying words,
Even when the needy speaketh right.
But the liberal deviseth liberal things;
And by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice,
Ye careless daughters; give ear unto my speech.
Many days and years shall ye be troubled, ye careless women:
For the vintage shall fail, the gathering shall not come.
Tremble, ye women that are at ease; be troubled, ye careless ones:
Strip you, and make you bare, and gird sackcloth upon your loins.
They shall lament for the teats,
For the pleasant fields, for the fruitful vine.
Upon the land of my people shall come up thorns and briers;
Yea, upon all the houses of joy in the joyous city:
Because the palaces shall be forsaken;
The multitude of the city shall be left;
The forts and towers shall be for dens for ever,
A joy of wild asses, a pasture of flocks;
Until the spirit be poured upon us from on high,
And the wilderness be a fruitful field,
And the fruitful field be counted for a forest.
Then judgment shall dwell in the wilderness,
And righteousness remain in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and assurance for ever.
And my people shall dwell in a peaceable habitation,

And in sure dwellings,
And in quiet resting places;
When it shall hail, coming down on the forest;
And the city shall be low in a low place.

Blessed are ye that sow beside all waters,
That send forth thither the feet of the ox and the ass.

Woe to thee that spoilest, and thou wast not spoiled;
And dealest treacherously, and they dealt not treacherously with thee!
When thou shalt cease to spoil, thou shalt be spoiled;
And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

O Lord, be gracious unto us; we have waited for thee:
Be thou their arm every morning,
Our salvation also in the time of trouble.
At the noise of the tumult the people fled;
At the lifting up of thyself the nations were scattered.
And your spoil shall be gathered like the gathering of the caterpiller:
As the running to and fro of locusts shall he run upon them.
The Lord is exalted; for he dwelleth on high:
He hath filled Zion with judgment and righteousness.
And wisdom and knowledge shall be
The stability of thy times, and strength of salvation:

The fear of the Lord is his treasure.
Behold, their valiant ones shall cry without:
The ambassadors of peace shall weep bitterly.
The highways lie waste, the wayfaring man ceaseth:
He hath broken the covenant,
He hath despised the cities, he regardeth no man.
The earth mourneth and languisheth:
Lebanon is ashamed and hewn down:
Sharon is like a wilderness;
And Bashan and Carmel shake off their fruits.

Now will I rise, saith the Lord;
Now will I be exalted;
Now will I lift up myself.
Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, as fire, shall devour you.
And the people shall be as the burnings of lime:
As thorns cut up shall they be burned in the fire.
Hear, ye that are far off, what I have done;
And, ye that are near, acknowledge my might.
The sinners in Zion are afraid;
Fearfulness hath surprised the hypocrites.
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
He that walketh righteously, and speaketh uprightly;
He that despiseth the gain of oppressions,

That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
And shutteth his eyes from seeing evil;
He shall dwell on high:
His place of defence shall be the munitions of rocks:
Bread shall be given him; his waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off.
Thine heart shall meditate terror.
Where is the scribe? where is the receiver?
Where is he that counted the towers?
Thou shalt not see a fierce people,
A people of a deeper speech than thou canst perceive;
Of a stammering tongue, that thou canst not understand.
Look upon Zion, the city of our solemnities:
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
But there the glorious Lord will be unto us
A place of broad rivers and streams;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.
For the Lord is our judge, the Lord is our lawgiver,
The Lord is our king; he will save us.

Thy tacklings are loosed;
They could not well strengthen their mast, they could not spread the sail:
Then is the prey of a great spoil divided;
The lame take the prey.
And the inhabitant shall not say, I am sick:
The people that dwell therein shall be forgiven their iniquity.

Come near, ye nations, to hear;
And hearken, ye people:
Let the earth hear, and all that is therein;
The world, and all things that come forth of it.
For the indignation of the Lord is upon all nations,
And his fury upon all their armies:
He hath utterly destroyed them, he hath delivered them to the slaughter.
Their slain also shall be cast out,
And their stink shall come up out of their carcases,
And the mountains shall be melted with their blood.
And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll:
And all their host shall fall down,
As the leaf falleth off from the vine,
And as a falling fig from the fig tree.
For my sword shall be bathed in heaven:
Behold, it shall come down upon Idumea,
And upon the people of my curse, to judgment.

The sword of the Lord is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams:
For the Lord hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.
And the unicorns shall come down with them,
And the bullocks with the bulls;
And their land shall be soaked with blood,
And their dust made fat with fatness.
For it is the day of the Lord's vengeance,
And the year of recompences for the controversy
of Zion.
And the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
It shall not be quenched night nor day;
The smoke thereof shall go up for ever:
From generation to generation it shall lie waste;
None shall pass through it for ever and ever.
But the cormorant and the bittern shall possess it;
The owl also and the raven shall dwell in it:
And he shall stretch out upon it the line of confusion, and the stones of emptiness.
They shall call the nobles thereof to the kingdom,
but none shall be there,
And all her princes shall be nothing.

And thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof:
And it shall be an habitation of dragons,
And a court for owls.
The wild beasts of the desert shall also meet with
the wild beasts of the island,
And the satyr shall cry to his fellow;
The screech owl also shall rest there,
And find for herself a place of rest.
There shall the great owl make her nest, and lay,
And hatch, and gather under her shadow:
There shall the vultures also be gathered,
Every one with her mate.
Seek ye out of the book of the Lord, and read:
No one of these shall fail,
None shall want her mate:
For my mouth it hath commanded,
And his spirit it hath gathered them.
And he hath cast the lot for them,
And his hand hath divided it unto them by line:
They shall possess it for ever,
From generation to generation shall they dwell
therein.

The wilderness and the solitary place shall be glad
for them;
And the desert shall rejoice, and blossom as the
rose.

It shall blossom abundantly, and rejoice
Even with joy and singing:
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the Lord,
And the excellency of our God.

Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not:
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of dragons, where each lay,
Shall be grass with reeds and rushes.
And an highway shall be there, and a way,
And it shall be called The way of holiness;
The unclean shall not pass over it; but it shall
be for those:

The wayfaring men, though fools, shall not err therein.
No lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But the redeemed shall walk there:
And the ransomed of the Lord shall return,
And come to Zion with songs
And everlasting joy upon their heads:
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo,

thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and

said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph,

the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of

Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the liv-

ing God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this is the word which the Lord hath spoken concerning him:

The virgin, the daughter of Zion, hath despised
thee, and laughed thee to scorn;
The daughter of Jerusalem hath shaken her head
at thee.
Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high?
Even against the Holy One of Israel.
By thy servants hast thou reproached the Lord,
and hast said,
By the multitude of my chariots am I come up
To the height of the mountains, to the sides of
Lebanon;

And I will cut down the tall cedars thereof, and the choice fir trees thereof:
And I will enter into the height of his border, and the forest of his Carmel.
I have digged, and drunk water;
And with the sole of my feet have I dried up all the rivers of the besieged places.
Hast thou not heard long ago, how I have done it;
And of ancient times, that I have formed it?
Now have I brought it to pass, that thou shouldest be to lay waste
Defenced cities into ruinous heaps.
Therefore their inhabitants were of small power,
They were dismayed and confounded:
They were as the grass of the field, and as the green herb,
As the grass on the housetops, and as corn blasted before it be grown up.
But I know thy abode, and thy going out, and thy coming in,
And thy rage against me.
Because thy rage against me, and thy tumult, is come up into mine ears,
Therefore will I put my hook in thy nose, and my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
And this shall be a sign unto thee,

Ye shall eat this year such as groweth of itself;
And the second year that which springeth of the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof.
And the remnant that is escaped of the house of Judah
Shall again take root downward, and bear fruit upward:
For out of Jerusalem shall go forth a remnant,
And they that escape out of mount Zion:
The zeal of the Lord of hosts shall do this.
Therefore thus saith the Lord concerning the king of Assyria,
He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shields,
Nor cast a bank against it.
By the way that he came, by the same shall he return,
And shall not come into this city, saith the Lord.
For I will defend this city to save it
For mine own sake, and for my servant David's sake.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the

morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz,

ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I SAID in the cutting off of my days, I shall go to the gates of the grave:
I am deprived of the residue of my years.
I said, I shall not see the Lord, even the Lord, in the land of the living:
I shall behold man no more with the inhabitants of the world.
Mine age is departed, and is removed from me as a shepherd's tent:
I have cut off like a weaver my life: he will cut me off with pining sickness:
From day even to night wilt thou make an end of me.
I reckoned till morning, that, as a lion, so will he break all my bones:
From day even to night wilt thou make an end of me.
Like a crane or a swallow, so did I chatter:
I did mourn as a dove:
Mine eyes fail with looking upward:
O Lord, I am oppressed; undertake for me.
What shall I say? he hath both spoken unto me, and himself hath done it:

I shall go softly all my years in the bitterness of
my soul.
O Lord, by these things men live,
And in all these things is the life of my spirit:
So wilt thou recover me, and make me to live.
Behold, for peace I had great bitterness:
But thou hast in love to my soul delivered it from
the pit of corruption:
For thou hast cast all my sins behind thy back.
For the grave cannot praise thee, death cannot
celebrate thee:
They that go down into the pit cannot hope for
thy truth.
The living, the living, he shall praise thee, as I
do this day:
The father to the children shall make known thy
truth.
The Lord was ready to save me:
Therefore we will sing my songs to the stringed
instruments
All the days of our life in the house of the Lord.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to

Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

COMFORT ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned:
For she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.
The voice said, Cry.
And he said, What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth, the flower fadeth:
Because the spirit of the Lord bloweth upon it:
Surely the people is grass.

The grass withereth, the flower fadeth:
But the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain;
O Jerusalem, that bringest good tidings, lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!
Behold, the Lord God will come with strong hand,
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?
Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel, and who instructed him,

And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of understanding?
Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance:
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All nations before him are as nothing;
And they are counted to him less than nothing, and vanity.

To whom then will ye liken God?
Or what likeness will ye compare unto him?
The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
He that is so impoverished that he hath no oblation chooseth a tree that will not rot;
He seeketh unto him a cunning workman
To prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is he that sitteth upon the circle of the earth,

And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
Yea, they shall not be planted;
Yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And he shall also blow upon them, and they shall
wither,
And the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal?
saith the Holy One.
Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number:
He calleth them all by names
By the greatness of his might, for that he is strong
in power;
Not one faileth.
Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord,
And my judgment is passed over from my God?
Hast thou not known? hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?

There is no searching of his understanding.
He giveth power to the faint;
And to them that have no might he increaseth
strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall:
But they that wait upon the Lord shall renew their
strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk, and not faint.

KEEP silence before me, O islands;
And let the people renew their strength:
Let them come near; then let them speak:
Let us come near together to judgment.
Who raised up the righteous man from the east,
Called him to his foot,
Gave the nations before him, and made him rule
over kings?
He gave them as the dust to his sword,
And as driven stubble to his bow.
He pursued them, and passed safely;
Even by the way that he had not gone with his feet.
Who hath wrought and done it,
Calling the generations from the beginning?
I the Lord, the first,
And with the last; I am he.

The isles saw it, and feared;
The ends of the earth were afraid,
Drew near, and came.
They helped every one his neighbour;
And every one said to his brother, Be of good courage.
So the carpenter encouraged the goldsmith,
And he that smootheth with the hammer him that smote the anvil,
Saying, It is ready for the sodering:
And he fastened it with nails, that it should not be moved.
But thou, Israel, art my servant,
Jacob whom I have chosen,
The seed of Abraham my friend.
Thou whom I have taken from the ends of the earth,
And called thee from the chief men thereof,
And said unto thee, Thou art my servant;
I have chosen thee, and not cast thee away.
Fear thou not; for I am with thee:
Be not dismayed; for I am thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that were incensed against thee shall be ashamed and confounded:
They shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them, and shalt not find them, even
them that contended with thee:
They that war against thee shall be as nothing, and
as a thing of nought.
For I the Lord thy God will hold thy right hand,
Saying unto thee, Fear not; I will help thee.
Fear not, thou worm Jacob, and ye men of Israel;
I will help thee, saith the Lord,
And thy redeemer, the Holy One of Israel.
Behold, I will make thee a new sharp threshing in-
strument having teeth:
Thou shalt thresh the mountains, and beat them
small,
And shalt make the hills as chaff.
Thou shalt fan them, and the wind shall carry them
away,
And the whirlwind shall scatter them:
And thou shalt rejoice in the Lord,
And shalt glory in the Holy One of Israel.
When the poor and needy seek water, and there is
none,
And their tongue faileth for thirst,
I the Lord will hear them,
I the God of Israel will not forsake them.
I will open rivers in high places,
And fountains in the midst of the valleys:
I will make the wilderness a pool of water,

And the dry land springs of water.
I will plant in the wilderness the cedar, the shittah
tree, and the myrtle, and the oil tree;
I will set in the desert the fir tree, and the pine, and
the box tree together:
That they may see, and know, and consider, and
understand together,
That the hand of the Lord hath done this,
And the Holy One of Israel hath created it.
Produce your cause, saith the Lord;
Bring forth your strong reasons, saith the King of
Jacob.
Let them bring them forth, and shew us what shall
happen:
Let them shew the former things, what they be,
That we may consider them, and know the latter
end of them;
Or declare us things for to come.
Shew the things that are to come hereafter,
That we may know that ye are gods:
Yea, do good, or do evil,
That we may be dismayed, and behold it together.
Behold, ye are of nothing, and your work of nought:
An abomination is he that chooseth you.
I have raised up one from the north, and he shall
come:
From the rising of the sun shall he call upon my
name:

And he shall come upon princes as upon morter,
And as the potter treadeth clay.
Who hath declared from the beginning, that we
may know?
And beforetime, that we may say, He is righteous?
Yea, there is none that sheweth, yea, there is none
that declareth,
Yea, there is none that heareth your words.
The first shall say to Zion, Behold, behold them:
And I will give to Jerusalem one that bringeth good
tidings.
For I beheld, and there was no man;
Even among them, and there was no counsellor,
That, when I asked of them, could answer a word.
Behold, they are all vanity; their works are no-
thing:
Their molten images are wind and confusion.

Behold my servant, whom I uphold;
Mine elect, in whom my soul delighteth;
I have put my spirit upon him:
He shall bring forth judgment to the Gentiles.
He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
And the smoking flax shall he not quench:
He shall bring forth judgment unto truth.
He shall not fail nor be discouraged,

Till he have set judgment in the earth:
And the isles shall wait for his law.

Thus saith God the Lord,
He that created the heavens, and stretched them out;
He that spread forth the earth, and that which cometh out of it;
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
I the Lord have called thee in righteousness,
And will hold thine hand, and will keep thee,
And give thee for a covenant of the people, for a light of the Gentiles;
To open the blind eyes,
To bring out the prisoners from the prison,
And them that sit in darkness out of the prison house.
I am the Lord: that is my name:
And my glory will I not give to another,
Neither my praise to graven images.
Behold, the former things are come to pass,
And new things do I declare:
Before they spring forth I tell you of them.
Sing unto the Lord a new song,
And his praise from the end of the earth,
Ye that go down to the sea, and all that is therein;
The isles, and the inhabitants thereof.
Let the wilderness and the cities thereof lift up their voice,

The villages that Kedar doth inhabit:
Let the inhabitants of the rock sing,
Let them shout from the top of the mountains.
Let them give glory unto the Lord,
And declare his praise in the islands.
The Lord shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry, yea, roar;
He shall prevail against his enemies.
I have long time holden my peace;
I have been still, and refrained myself:
Now will I cry like a travailing woman;
I will destroy and devour at once.
I will make waste mountains and hills,
And dry up all their herbs;
And I will make the rivers islands,
And I will dry up the pools.
And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known:
I will make darkness light before them,
And crooked things straight.
These things will I do unto them, and not forsake them.
They shall be turned back, they shall be greatly ashamed, that trust in graven images,
That say to the molten images, Ye are our gods.

Hear, ye deaf;
And look, ye blind, that ye may see.
Who is blind, but my servant?
Or deaf, as my messenger that I sent?
Who is blind as he that is perfect,
And blind as the Lord's servant?
Seeing many things, but thou observest not;
Opening the ears, but he heareth not.
The Lord is well pleased for his righteousness' sake;
He will magnify the law, and make it honourable.
But this is a people robbed and spoiled;
They are all of them snared in holes,
And they are hid in prison houses:
They are for a prey, and none delivereth;
For a spoil, and none saith, Restore.
Who among you will give ear to this?
Who will hearken and hear for the time to come?
Who gave Jacob for a spoil, and Israel to the robbers?
Did not the Lord, he against whom we have sinned?
For they would not walk in his ways,
Neither were they obedient unto his law.
Therefore he hath poured upon him the fury of his anger, and the strength of battle:
And it hath set him on fire round about, yet he knew not;
And it burned him, yet he laid it not to heart.

But now thus saith the Lord that created thee,
O Jacob,
And he that formed thee, O Israel,
Fear not: for I have redeemed thee,
I have called thee by thy name; thou art mine.
When thou passest through the waters, I will be
with thee;
And through the rivers, they shall not overflow thee:
When thou walkest through the fire, thou shalt not
be burned;
Neither shall the flame kindle upon thee.
For I am the Lord thy God,
The Holy One of Israel, thy Saviour:
I gave Egypt for thy ransom,
Ethiopia and Seba for thee.
Since thou wast precious in my sight,
Thou hast been honourable, and I have loved thee:
Therefore will I give men for thee,
And people for thy life.
Fear not: for I am with thee:
I will bring thy seed from the east,
And gather thee from the west;
I will say to the north, Give up;
And to the south, Keep not back:
Bring my sons from far,
And my daughters from the ends of the earth;
Even every one that is called by my name:

For I have created him for my glory,
I have formed him; yea, I have made him.

Bring forth the blind people that have eyes,
And the deaf that have ears.
Let all the nations be gathered together,
And let the people be assembled:
Who among them can declare this,
And shew us former things?
Let them bring forth their witnesses, that they may be justified:
Or let them hear, and say, It is truth.
Ye are my witnesses, saith the Lord,
And my servant whom I have chosen:
That ye may know and believe me,
And understand that I am he:
Before me there was no God formed,
Neither shall there be after me.
I, even I, am the Lord;
And beside me there is no saviour.
I have declared, and have saved, and I have shewed,
When there was no strange god among you:
Therefore ye are my witnesses, saith the Lord, that I am God.
Yea, before the day was I am he;
And there is none that can deliver out of my hand:
I will work, and who shall let it?

Thus saith the Lord, your redeemer, the Holy One
of Israel;
For your sake I have sent to Babylon,
And have brought down all their nobles,
And the Chaldeans, whose cry is in the ships.
I am the Lord, your Holy One,
The creator of Israel, your King.
Thus saith the Lord, which maketh a way in the
sea,
And a path in the mighty waters;
Which bringeth forth the chariot and horse, the
army and the power;
They shall lie down together, they shall not rise:
They are extinct, they are quenched as tow.
Remember ye not the former things,
Neither consider the things of old.
Behold, I will do a new thing;
Now it shall spring forth; shall ye not know it?
I will even make a way in the wilderness,
And rivers in the desert.
The beast of the field shall honour me,
The dragons and the owls:
Because I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen.
This people have I formed for myself;
They shall shew forth my praise.

But thou hast not called upon me, O Jacob;
But thou hast been weary of me, O Israel.
Thou hast not brought me the small cattle of thy
burnt offerings;
Neither hast thou honoured me with thy sacrifices.
I have not caused thee to serve with an offering,
Nor wearied thee with incense.
Thou hast bought me no sweet cane with money,
Neither hast thou filled me with the fat of thy sa-
crifices:
But thou hast made me to serve with thy sins,
Thou hast wearied me with thine iniquities.
I, even I, am he that blotteth out thy transgressions
for mine own sake,
And will not remember thy sins.
Put me in remembrance: let us plead together:
Declare thou, that thou mayest be justified.
Thy first father hath sinned,
And thy teachers have transgressed against me.
Therefore I have profaned the princes of the sanc-
tuary,
And have given Jacob to the curse,
And Israel to reproaches.

YET now hear, O Jacob my servant;
And Israel, whom I have chosen:
Thus saith the Lord that made thee,

And formed thee from the womb, which will help
thee;
Fear not, O Jacob, my servant;
And thou, Jesurun, whom I have chosen.
For I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my spirit upon thy seed,
And my blessing upon thine offspring:
And they shall spring up as among the grass,
As willows by the water courses.
One shall say, I am the Lord's;
And another shall call himself by the name of
Jacob;
And another shall subscribe with his hand unto the
Lord,
And surname himself by the name of Israel.

Thus saith the Lord the King of Israel,
And his redeemer the Lord of hosts;
I am the first, and I am the last;
And beside me there is no God.
And who, as I, shall call,
And shall declare it, and set it in order for me,
Since I appointed the ancient people?
And the things that are coming, and shall come,
let them shew unto them.
Fear ye not, neither be afraid:
Have not I told thee from that time,

And have declared it? ye are even my witnesses.
Is there a God beside me?
Yea, there is no God; I know not any.
They that make a graven image are all of them
vanity;
And their delectable things shall not profit;
And they are their own witnesses;
They see not, nor know; that they may be
ashamed.
Who hath formed a god, or molten a graven
image
That is profitable for nothing?
Behold, all his fellows shall be ashamed:
And the workmen, they are of men:
Let them all be gathered together, let them stand
up;
Yet they shall fear, and they shall be ashamed
together.
The smith with the tongs both worketh in the
coals,
And fashioneth it with hammers,
And worketh it with the strength of his arms:
Yea, he is hungry, and his strength faileth:
He drinketh no water, and is faint.
The carpenter stretcheth out his rule; he marketh
it out with a line;
He fitteth it with planes, and he marketh it out
with the compass,

And maketh it after the figure of a man, according
to the beauty of a man;
That it may remain in the house.
He heweth him down cedars, and taketh the cy-
press and the oak,
Which he strengtheneth for himself among the
trees of the forest:
He planteth an ash, and the rain doth nourish it.
Then shall it be for a man to burn:
For he will take thereof, and warm himself;
Yea, he kindleth it, and baketh bread;
Yea, he maketh a god, and worshippeth it;
He maketh it a graven image, and falleth down
thereto.
He burneth part thereof in the fire;
With part thereof he eateth flesh;
He roasteth roast, and is satisfied:
Yea, he warmeth himself, and saith, Aha,
I am warm, I have seen the fire:
And the residue thereof he maketh a god, even his
graven image:
He falleth down unto it, and worshippeth it, and
prayeth unto it,
And saith, Deliver me; for thou art my god.
They have not known nor understood:
For he hath shut their eyes, that they cannot see;
And their hearts, that they cannot understand.
And none considereth in his heart,

Neither is there knowledge nor understanding to
say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I have roasted flesh, and eaten it:
And shall I make the residue thereof an abomination?
Shall I fall down to the stock of a tree?
He feedeth on ashes:
A deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,
Is there not a lie in my right hand?
Remember these, O Jacob
And Israel; for thou art my servant:
I have formed thee; thou art my servant:
O Israel, thou shalt not be forgotten of me.
I have blotted out, as a thick cloud, thy transgressions,
And, as a cloud, thy sins:
Return unto me; for I have redeemed thee.

Sing, O ye heavens; for the Lord hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath redeemed Jacob,
And glorified himself in Israel.
Thus saith the Lord, thy redeemer,

And he that formed thee from the womb,
I am the Lord that maketh all things;
That stretcheth forth the heavens alone;
That spreadeth abroad the earth by myself;
That frustrateth the tokens of the liars,
And maketh diviners mad;
That turneth wise men backward,
And maketh their knowledge foolish;
That confirmeth the word of his servant,
And performeth the counsel of his messengers;
That saith to Jerusalem, Thou shalt be inhabited;
And to the cities of Judah, Ye shall be built,
And I will raise up the decayed places thereof:
That saith to the deep, Be dry,
And I will dry up thy rivers:
That saith of Cyrus, He is my shepherd,
And shall perform all my pleasure:
Even saying to Jerusalem, Thou shalt be built;
And to the temple, Thy foundation shall be laid.
Thus saith the Lord to his anointed, to Cyrus,
Whose right hand I have holden,
To subdue nations before him;
And I will loose the loins of kings,
To open before him the two leaved gates;
And the gates shall not be shut;
I will go before thee,
And make the crooked places straight:

I will break in pieces the gates of brass,
And cut in sunder the bars of iron:
And I will give thee the treasures of darkness,
And hidden riches of secret places,
That thou mayest know that I, the Lord, which call
thee by thy name, am the God of Israel.
For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name:
I have surnamed thee, though thou hast not known
me.
I am the Lord, and there is none else,
There is no God beside me:
I girded thee, though thou hast not known me:
That they may know from the rising of the sun, and
from the west,
That there is none beside me.
I am the Lord, and there is none else.
I form the light, and create darkness:
I make peace, and create evil:
I the Lord do all these things.
Drop down, ye heavens, from above,
And let the skies pour down righteousness:
Let the earth open, and let them bring forth salva-
tion,
And let righteousness spring up together;
I the Lord have created it.
Woe unto him that striveth with his Maker!

Let the potsherd strive with the potsherds of the earth.
Shall the clay say to him that fashioneth it, What makest thou?
Or thy work, He hath no hands?
Woe unto him that saith unto his father, What begettest thou?
Or to the woman, What hast thou brought forth?
Thus saith the Lord, the Holy One of Israel, and his Maker,
Ask me of things to come concerning my sons,
And concerning the work of my hands command ye me.
I have made the earth,
And created man upon it:
I, even my hands, have stretched out the heavens,
And all their host have I commanded.
I have raised him up in righteousness,
And I will direct all his ways:
He shall build my city, and he shall let go my captives,
Not for price nor reward,
Saith the Lord of hosts.
Thus saith the Lord,
The labour of Egypt, and merchandise of Ethiopia
And of the Sabeans, men of stature,
Shall come over unto thee, and they shall be thine:

They shall come after thee; in chains they shall
come over,
And they shall fall down unto thee, they shall make
supplication unto thee, saying,
Surely God is in thee;
And there is none else, there is no God.
Verily thou art a God that hidest thyself,
O God of Israel, the Saviour.
They shall be ashamed, and also confounded, all of
them:
They shall go to confusion together that are makers
of idols.
But Israel shall be saved in the Lord with an ever-
lasting salvation:
Ye shall not be ashamed nor confounded world with-
out end.

For thus saith the Lord that created the heavens;
God himself that formed the earth and made it; he
hath established it,
He created it not in vain, he formed it to be inhabited:
I am the Lord; and there is none else.
I have not spoken in secret, in a dark place of the
earth:
I said not unto the seed of Jacob, Seek ye me in
vain:
I the Lord speak righteousness, I declare things that
are right.

Assemble yourselves and come;
Draw near together, ye that are escaped of the nations:
They have no knowledge that set up the wood of their graven image,
And pray unto a god that cannot save.
Tell ye, and bring them near;
Yea, let them take counsel together:
Who hath declared this from ancient time? who hath told it from that time?
Have not I the Lord? and there is no God else beside me;
A just God and a Saviour; there is none beside me.
Look unto me, and be ye saved, all the ends of the earth:
For I am God, and there is none else.
I have sworn by myself,
The word is gone out of my mouth in righteousness, and shall not return,
That unto me every knee shall bow,
Every tongue shall swear.
Surely, shall one say, in the Lord have I righteousness and strength:
Even to him shall men come;
And all that are incensed against him shall be ashamed.
In the Lord shall all the seed of Israel be justified, and shall glory.

BEL boweth down, Nebo stoopeth,
Their idols were upon the beasts, and upon the cattle:
Your carriages were heavy loaden;
They are a burden to the weary beast.
They stoop, they bow down together;
They could not deliver the burden,
But themselves are gone into captivity.

Hearken unto me, O house of Jacob,
And all the remnant of the house of Israel,
Which are borne by me from the belly,
Which are carried from the womb:
And even to your old age I am he;
And even to hoar hairs will I carry you:
I have made, and I will bear;
Even I will carry, and will deliver you.
To whom will ye liken me, and make me equal,
And compare me, that we may be like?
They lavish gold out of the bag,
And weigh silver in the balance,
And hire a goldsmith; and he maketh it a god:
They fall down, yea, they worship.
They bear him upon the shoulder, they carry him,
And set him in his place, and he standeth;
From his place shall he not remove:
Yea, one shall cry unto him, yet can he not answer,
Nor save him out of his trouble.

Remember this, and shew yourselves men:
Bring it again to mind, O ye transgressors.
Remember the former things of old:
For I am God, and there is none else;
I am God, and there is none like me,
Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, My counsel shall stand,
And I will do all my pleasure:
Calling a ravenous bird from the east,
The man that executeth my counsel from a far country:
Yea, I have spoken it, I will also bring it to pass;
I have purposed it, I will also do it.
Hearken unto me, ye stouthearted,
That are far from righteousness:
I bring near my righteousness; it shall not be far off,
And my salvation shall not tarry:
And I will place salvation in Zion for Israel my glory.

Come down, and sit in the dust, O virgin daughter of Babylon,
Sit on the ground: there is no throne,
O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.

Take the millstones, and grind meal:
Uncover thy locks, make bare the leg,
Uncover the thigh, pass over the rivers.
Thy nakedness shall be uncovered, yea, thy shame
shall be seen:
I will take vengeance, and I will not meet thee as
a man.
As for our redeemer, the Lord of hosts is his name,
The Holy One of Israel.
Sit thou silent, and get thee into darkness, O daughter
of the Chaldeans:
For thou shalt no more be called, The lady of kingdoms.
I was wroth with my people, I have polluted mine
inheritance,
And given them into thine hand:
Thou didst shew them no mercy;
Upon the ancient hast thou very heavily laid thy
yoke.
And thou saidst, I shall be a lady for ever:
So that thou didst not lay these things to thy heart,
Neither didst remember the latter end of it.
Therefore hear now this, thou that art given to pleasures,
that dwellest carelessly,
That sayest in thine heart, I am, and none else beside
me;
I shall not sit as a widow, neither shall I know the
loss of children:

But these two things shall come to thee in a moment in one day,
The loss of children, and widowhood:
They shall come upon thee in their perfection
For the multitude of thy sorceries, and for the great abundance of thine enchantments.
For thou hast trusted in thy wickedness: thou hast said, None seeth me.
Thy wisdom and thy knowledge, it hath perverted thee;
And thou hast said in thine heart, I am, and none else beside me.
Therefore shall evil come upon thee; thou shalt not know from whence it riseth:
And mischief shall fall upon thee; thou shalt not be able to put it off:
And desolation shall come upon thee suddenly, which thou shalt not know.
Stand now with thine enchantments, and with the multitude of thy sorceries,
Wherein thou hast laboured from thy youth;
If so be thou shalt be able to profit, if so be thou mayest prevail.
Thou art wearied in the multitude of thy counsels.
Let now the astrologers, the stargazers, the monthly prognosticators,
Stand up, and save thee from these things that shall come upon thee.

Behold, they shall be as stubble; the fire shall burn
them;
They shall not deliver themselves from the power
of the flame:
There shall not be a coal to warm at, nor fire to sit
before it.
Thus shall they be unto thee with whom thou hast
laboured, even thy merchants, from thy youth:
They shall wander every one to his quarter; none
shall save thee.

HEAR ye this, O house of Jacob,
Which are called by the name of Israel,
And are come forth out of the waters of Judah,
Which swear by the name of the Lord,
And make mention of the God of Israel,
But not in truth, nor in righteousness.
For they call themselves of the holy city,
And stay themselves upon the God of Israel;
The Lord of hosts is his name.
I have declared the former things from the begin-
ning;
And they went forth out of my mouth, and I shewed
them;
I did them suddenly, and they came to pass.
Because I knew that thou art obstinate,
And thy neck is an iron sinew,
And thy brow brass;

I have even from the beginning declared it to thee;
Before it came to pass I shewed it thee:
Lest thou shouldest say, Mine idol hath done them,
And my graven image, and my molten image, hath commanded them.
Thou hast heard, see all this;
And will not ye declare it?
I have shewed thee new things from this time,
Even hidden things, and thou didst not know them.
They are created now, and not from the beginning;
Even before the day when thou heardest them not;
Lest thou shouldest say, Behold, I knew them.
Yea, thou heardest not; yea, thou knewest not;
Yea, from that time that thine ear was not opened:
For I knew that thou wouldest deal very treacherously,
And wast called a transgressor from the womb.
For my name's sake will I defer mine anger,
And for my praise will I refrain for thee,
That I cut thee not off.
Behold, I have refined thee, but not with silver;
I have chosen thee in the furnace of affliction.
For mine own sake, even for mine own sake, will I do it:
For how should my name be polluted?
And I will not give my glory unto another.

Hearken unto me, O Jacob and Israel, my called;
I am he; I am the first, I also am the last.
Mine hand also hath laid the foundation of the earth,
And my right hand hath spanned the heavens:
When I call unto them, they stand up together.
All ye, assemble yourselves, and hear;
Which among them hath declared these things?
The Lord hath loved him:
He will do his pleasure on Babylon,
And his arm shall be on the Chaldeans.
I, even I, have spoken; yea, I have called him:
I have brought him, and he shall make his way prosperous.

Come ye near unto me, hear ye this;
I have not spoken in secret from the beginning;
From the time that it was, there am I:
And now the Lord God, and his Spirit, hath sent me.
Thus saith the Lord, thy Redeemer, the Holy One of Israel;
I am the Lord thy God which teacheth thee to profit,
Which leadeth thee by the way that thou shouldest go.
O that thou hadst hearkened to my commandments!
Then had thy peace been as a river,
And thy righteousness as the waves of the sea:
Thy seed also had been as the sand,

And the offspring of thy bowels like the gravel
thereof;
His name should not have been cut off nor destroyed
from before me.

Go ye forth of Babylon, flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,
Utter it even to the end of the earth;
Say ye, The Lord hath redeemed his servant Jacob.
And they thirsted not when he led them through
the deserts:
He caused the waters to flow out of the rock for
them:
He clave the rock also, and the waters gushed out.
There is no peace, saith the Lord, unto the wicked.

LISTEN, O isles, unto me;
And hearken, ye people, from far;
The Lord hath called me from the womb;
From the bowels of my mother hath he made men-
tion of my name.
And he hath made my mouth like a sharp sword;
In the shadow of his hand hath he hid me,
And made me a polished shaft;
In his quiver hath he hid me;
And said unto me, Thou art my servant,
O Israel, in whom I will be glorified.
Then I said, I have laboured in vain,

I have spent my strength for nought, and in vain:
Yet surely my judgment is with the Lord,
And my work with my God.
And now, saith the Lord that formed me from the
womb to be his servant,
To bring Jacob again to him,
Though Israel be not gathered,
Yet shall I be glorious in the eyes of the Lord,
And my God shall be my strength.
And he said, It is a light thing that thou shouldest
be my servant
To raise up the tribes of Jacob,
And to restore the preserved of Israel:
I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end of
the earth.
Thus saith the Lord, the Redeemer of Israel, and
his Holy One,
To him whom man despiseth, to him whom the na-
tion abhorreth, to a servant of rulers,
Kings shall see and arise,
Princes also shall worship,
Because of the Lord that is faithful,
And the Holy One of Israel, and he shall choose
thee.
Thus saith the Lord,
In an acceptable time have I heard thee,

And in a day of salvation have I helped thee:
And I will preserve thee, and give thee for a covenant of the people,
To establish the earth, to cause to inherit the desolate heritages;
That thou mayest say to the prisoners, Go forth;
To them that are in darkness, Shew yourselves.
They shall feed in the ways,
And their pastures shall be in all high places.
They shall not hunger nor thirst;
Neither shall the heat nor sun smite them:
For he that hath mercy on them shall lead them,
Even by the springs of water shall he guide them.
And I will make all my mountains a way,
And my highways shall be exalted.
Behold, these shall come from far:
And, lo, these from the north and from the west;
And these from the land of Sinim.

Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains:
For the Lord hath comforted his people,
And will have mercy upon his afflicted.
But Zion said, The Lord hath forsaken me,
And my Lord hath forgotten me.
Can a woman forget her sucking child,
That she should not have compassion on the son of her womb?

Yea, they may forget,
Yet will I not forget thee.
Behold, I have graven thee upon the palms of my hands;
Thy walls are continually before me.
Thy children shall make haste;
Thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold:
All these gather themselves together, and come to thee.
As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament,
And bind them on thee, as a bride doeth.
For thy waste and thy desolate places, and the land of thy destruction,
Shall even now be too narrow by reason of the inhabitants,
And they that swallowed thee up shall be far away.
The children which thou shalt have, after thou hast lost the other, shall say again in thine ears,
The place is too strait for me:
Give place to me that I may dwell.
Then shalt thou say in thine heart, Who hath begotten me these,
Seeing I have lost my children, and am desolate,
A captive, and removing to and fro?

And who hath brought up these?
Behold, I was left alone;
These, where had they been?
Thus saith the Lord God,
Behold, I will lift up mine hand to the Gentiles,
And set up my standard to the people:
And they shall bring thy sons in their arms,
And thy daughters shall be carried upon their shoulders.
And kings shall be thy nursing fathers,
And their queens thy nursing mothers:
They shall bow down to thee with their face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I am the Lord:
For they shall not be ashamed that wait for me.
Shall the prey be taken from the mighty,
Or the lawful captive delivered?
But thus saith the Lord,
Even the captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered:
For I will contend with him that contendeth with thee,
And I will save thy children.
And I will feed them that oppress thee with their own flesh;

And they shall be drunken with their own blood,
as with sweet wine:
And all flesh shall know that I the Lord am thy
Saviour
And thy Redeemer, the mighty One of Jacob.

Thus saith the Lord,
Where is the bill of your mother's divorcement,
whom I have put away?
Or which of my creditors is it to whom I have sold
you?
Behold, for your iniquities have ye sold yourselves,
And for your transgressions is your mother put
away.
Wherefore, when I came, was there no man?
When I called, was there none to answer?
Is my hand shortened at all, that it cannot redeem?
Or have I no power to deliver?
Behold, at my rebuke I dry up the sea,
I make the rivers a wilderness:
Their fish stinketh, because there is no water, and
dieth for thirst.
I clothe the heavens with blackness,
And I make sackcloth their covering.

The Lord God hath given me the tongue of the
learned,
That I should know how to speak a word in season
to him that is weary:

He wakeneth morning by morning,
He wakeneth mine ear to hear as the learned.
The Lord God hath opened mine ear,
And I was not rebellious,
Neither turned away back.
I gave my back to the smiters,
And my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.
For the Lord God will help me;
Therefore shall I not be confounded:
Therefore have I set my face like a flint,
And I know that I shall not be ashamed.
He is near that justifieth me;
Who will contend with me? let us stand together:
Who is mine adversary? let him come near to me.
Behold, the Lord God will help me;
Who is he that shall condemn me?
Lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord,
That obeyeth the voice of his servant,
That walketh in darkness, and hath no light?
Let him trust in the name of the Lord,
And stay upon his God.
Behold, all ye that kindle a fire, that compass yourselves about with sparks:

Walk in the light of your fire, and in the sparks
that ye have kindled.
This shall ye have of mine hand;
Ye shall lie down in sorrow.

HEARKEN to me, ye that follow after righteousness,
ye that seek the Lord:
Look unto the rock whence ye are hewn,
And to the hole of the pit whence ye are digged.
Look unto Abraham your father,
And unto Sarah that bare you:
For I called him alone,
And blessed him, and increased him.
For the Lord shall comfort Zion:
He will comfort all her waste places;
And he will make her wilderness like Eden,
And her desert like the garden of the Lord;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.
Hearken unto me, my people;
And give ear unto me, O my nation:
For a law shall proceed from me,
And I will make my judgment to rest for a light of
the people.
My righteousness is near; my salvation is gone forth,
And mine arms shall judge the people;
The isles shall wait upon me,
And on mine arm shall they trust.

Lift up your eyes to the heavens,
And look upon the earth beneath:
For the heavens shall vanish away like smoke,
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever,
And my righteousness shall not be abolished.
Hearken unto me, ye that know righteousness,
The people in whose heart is my law;
Fear ye not the reproach of men,
Neither be ye afraid of their revilings.
For the moth shall eat them up like a garment,
And the worm shall eat them like wool:
But my righteousness shall be for ever,
And my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord;
Awake, as in the ancient days, in the generations of old.
Art thou not it that hath cut Rahab, and wounded the dragon?
Art thou not it which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?
Therefore the redeemed of the Lord shall return,
And come with singing unto Zion;

And everlasting joy shall be upon their head:
They shall obtain gladness and joy;
And sorrow and mourning shall flee away.
I, even I, am he that comforteth you:
Who art thou, that thou shouldest be afraid of a man
that shall die,
And of the son of man which shall be made as
grass;
And forgettest the Lord thy maker,
That hath stretched forth the heavens, and laid the
foundations of the earth;
And hast feared continually every day because of
the fury of the oppressor,
As if he were ready to destroy?
And where is the fury of the oppressor?
The captive exile hasteneth that he may be loosed,
And that he should not die in the pit,
Nor that his bread should fail.
But I am the Lord thy God,
That divided the sea, whose waves roared:
The Lord of hosts is his name.
And I have put my words in thy mouth,
And I have covered thee in the shadow of mine
hand,
That I may plant the heavens, and lay the founda-
tions of the earth,
And say unto Zion, Thou art my people.

Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the Lord the cup of his fury;
Thou hast drunken the dregs of the cup of trembling, and wrung them out.
There is none to guide her among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand of all the sons that she hath brought up.
These two things are come unto thee; who shall be sorry for thee?
Desolation, and destruction, and the famine, and the sword:
By whom shall I comfort thee?
Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net:
They are full of the fury of the Lord, the rebuke of thy God.
Therefore hear now this, thou afflicted,
And drunken, but not with wine:
Thus saith thy Lord the Lord,
And thy God that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury;
Thou shalt no more drink it again:
But I will put it into the hand of them that afflict thee;

Which have said to thy soul, Bow down, that we
may go over:
And thou hast laid thy body as the ground,
And as the street, to them that went over.

AWAKE, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the
holy city:
For henceforth there shall no more come into thee
the uncircumcised and the unclean.
Shake thyself from the dust; arise, and sit down,
O Jerusalem:
Loose thyself from the bands of thy neck, O captive
daughter of Zion.
For thus saith the Lord,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.
For thus saith the Lord God,
My people went down aforetime into Egypt to so-
journ there;
And the Assyrian oppressed them without cause.
Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith
the Lord;
And my name continually every day is blasphemed.
Therefore my people shall know my name:

Therefore they shall know in that day that I am he
that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth
salvation;
That saith unto Zion, Thy God reigneth!
Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When the Lord shall bring again Zion.
Break forth into joy, sing together, ye waste places
of Jerusalem:
For the Lord hath comforted his people, he hath re-
deemed Jerusalem.
The Lord hath made bare his holy arm in the eyes
of all the nations;
And all the ends of the earth shall see the salvation
of our God.
Depart ye, depart ye, go ye out from thence, touch
no unclean thing;
Go ye out of the midst of her; be ye clean, that bear
the vessels of the Lord.
For ye shall not go out with haste,
Nor go by flight:
For the Lord will go before you;
And the God of Israel will be your rereward.

Behold, my servant shall deal prudently,
He shall be exalted and extolled, and be very high.
As many were astonied at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
So shall he sprinkle many nations;
The kings shall shut their mouths at him:
For that which had not been told them shall they see;
And that which they had not heard shall they consider.
WHO hath believed our report?
And to whom is the arm of the Lord revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness;
And when we shall see him, there is no beauty that we should desire him.
He is despised and rejected of men;
A man of sorrows, and acquainted with grief:
And we hid as it were our faces from him;
He was despised, and we esteemed him not.
Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.
But he was wounded for our transgressions,

He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.
All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.
He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.
And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.
Yet it pleased the Lord to bruise him; he hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.
He shall see of the travail of his soul, and shall be satisfied:

By his knowledge shall my righteous servant justify
many;
For he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sin of many,
And made intercession for the transgressors.

SING, O barren, thou that didst not bear;
Break forth into singing, and cry aloud, thou that
didst not travail with child:
For more are the children of the desolate than the
children of the married wife, saith the Lord.
Enlarge the place of thy tent,
And let them stretch forth the curtains of thine ha-
bitations:
Spare not, lengthen thy cords, and strengthen thy
stakes;
For thou shalt break forth on the right hand and on
the left;
And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.
Fear not; for thou shalt not be ashamed:
Neither be thou confounded; for thou shalt not be
put to shame:
For thou shalt forget the shame of thy youth,

And shalt not remember the reproach of thy widowhood any more.
For thy Maker is thine husband;
The Lord of hosts is his name;
And thy Redeemer the Holy One of Israel;
The God of the whole earth shall he be called.
For the Lord hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth, when thou wast refused, saith thy God.
For a small moment have I forsaken thee;
But with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment;
But with everlasting kindness will I have mercy on thee,
Saith the Lord thy Redeemer.
For this is as the waters of Noah unto me:
For as I have sworn that the waters of Noah should no more go over the earth;
So have I sworn that I would not be wroth with thee, nor rebuke thee.
For the mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will lay thy stones with fair colours,
And lay thy foundations with sapphires.
And I will make thy windows of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.
And all thy children shall be taught of the Lord;
And great shall be the peace of thy children.
In righteousness shalt thou be established:
Thou shalt be far from oppression; for thou shalt not fear:
And from terror; for it shall not come near thee.
Behold, they shall surely gather together, but not by me:
Whosoever shall gather together against thee shall fall for thy sake.
Behold, I have created the smith
That bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness is of me, saith the Lord.

Ho, every one that thirsteth, come ye to the waters,
And he that hath no money;
Come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price.
Wherefore do ye spend money for that which is not bread?
And your labour for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.
Incline your ear, and come unto me:
Hear, and your soul shall live;
And I will make an everlasting covenant with you,
Even the sure mercies of David.
Behold, I have given him for a witness to the people,
A leader and commander to the people.
Behold, thou shalt call a nation that thou knowest not,
And nations that knew not thee shall run unto thee
Because of the Lord thy God,
And for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,

And the unrighteous man his thoughts:
And let him return unto the Lord, and he will have
mercy upon him;
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down,
And the snow from heaven,
And returneth not thither,
But watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower, and bread to
the eater:
So shall my word be that goeth forth out of my
mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent
it.
For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth be-
fore you into singing,
And all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

THUS saith the Lord,
Keep ye judgment, and do justice:
For my salvation is near to come,
And my righteousness to be revealed.
Blessed is the man that doeth this,
And the son of man that layeth hold on it;
That keepeth the sabbath from polluting it,
And keepeth his hand from doing any evil.
Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying,
The Lord hath utterly separated me from his people:
Neither let the eunuch say, Behold, I am a dry tree.
For thus saith the Lord unto the eunuchs that keep my sabbaths,
And choose the things that please me,
And take hold of my covenant;
Even unto them will I give in mine house and within my walls
A place and a name better than of sons and of daughters:
I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves
to the Lord,
To serve him, and to love the name of the Lord,
To be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant;
Even them will I bring to my holy mountain,
And make them joyful in my house of prayer:
Their burnt offerings and their sacrifices shall be
accepted upon mine altar;
For mine house shall be called an house of prayer
for all people.
The Lord God which gathereth the outcasts of Is-
rael saith,
Yet will I gather others to him, beside those that
are gathered unto him.

All ye beasts of the field, come to devour,
Yea, all ye beasts in the forest.
His watchmen are blind: they are all ignorant,
They are all dumb dogs, they cannot bark;
Sleeping, lying down, loving to slumber.
Yea, they are greedy dogs which can never have
enough,
And they are shepherds that cannot understand:
They all look to their own way,
Every one for his gain, from his quarter.

Come ye, say they, I will fetch wine,
And we will fill ourselves with strong drink;
And to morrow shall be as this day, and much more
abundant.

The righteous perisheth, and no man layeth it to
heart:
And merciful men are taken away, none considering
That the righteous is taken away from the evil to
come.
He shall enter into peace:
They shall rest in their beds,
Each one walking in his uprightness.

But draw near hither, ye sons of the sorceress,
The seed of the adulterer and the whore.
Against whom do ye sport yourselves?
Against whom make ye a wide mouth, and draw
out the tongue?
Are ye not children of transgression, a seed of false-
hood,
Enflaming yourselves with idols under every green
tree,
Slaying the children in the valleys under the clifts
of the rocks?
Among the smooth stones of the stream is thy por-
tion;
They, they are thy lot:

Even to them hast thou poured a drink offering,
Thou hast offered a meat offering.
Should I receive comfort in these?
Upon a lofty and high mountain hast thou set thy bed:
Even thither wentest thou up to offer sacrifice.
Behind the doors also and the posts hast thou set up thy remembrance:
For thou hast discovered thyself to another than me, and art gone up;
Thou hast enlarged thy bed, and made thee a covenant with them;
Thou lovedst their bed where thou sawest it.
And thou wentest to the king with ointment,
And didst increase thy perfumes,
And didst send thy messengers far off,
And didst debase thyself even unto hell.
Thou art wearied in the greatness of thy way;
Yet saidst thou not, There is no hope:
Thou hast found the life of thine hand;
Therefore thou wast not grieved.
And of whom hast thou been afraid or feared, that thou hast lied,
And hast not remembered me, nor laid it to thy heart?
Have not I held my peace even of old,
And thou fearest me not?

I will declare thy righteousness,
And thy works; for they shall not profit thee.
When thou criest, let thy companies deliver thee;
But the wind shall carry them all away; vanity shall take them:
But he that putteth his trust in me shall possess the land,
And shall inherit my holy mountain;
And shall say, Cast ye up, cast ye up, prepare the way,
Take up the stumblingblock out of the way of my people.
For thus saith the high and lofty One
That inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place,
With him also that is of a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
For I will not contend for ever,
Neither will I be always wroth:
For the spirit should fail before me,
And the souls which I have made.
For the iniquity of his covetousness was I wroth, and smote him:
I hid me, and was wroth,
And he went on frowardly in the way of his heart.
I have seen his ways, and will heal him:

I will lead him also, and restore comforts unto him
and to his mourners.
I create the fruit of the lips;
Peace, peace to him that is far off, and to him that is
near, saith the Lord;
And I will heal him.
But the wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.
There is no peace, saith my God, to the wicked.

Cry aloud, spare not,
Lift up thy voice like a trumpet,
And shew my people their transgression,
And the house of Jacob their sins.
Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their God:
They ask of me the ordinances of justice;
They take delight in approaching to God.
Wherefore have we fasted, say they, and thou seest
not?
Wherefore have we afflicted our soul, and thou tak-
est no knowledge?
Behold, in the day of your fast ye find pleasure,
And exact all your labours.

Behold, ye fast for strife and debate,
And to smite with the fist of wickedness:
Ye shall not fast as ye do this day,
To make your voice to be heard on high.
Is it such a fast that I have chosen?
A day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the bands of wickedness,
To undo the heavy burdens,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to
thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own
flesh?
Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
And thy righteousness shall go before thee;
The glory of the Lord shall be thy rereward.
Then shalt thou call, and the Lord shall answer;
Thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noon day:
And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.
And they that shall be of thee shall build the old
waste places:
Thou shalt raise up the foundations of many gene-
rations;
And thou shalt be called, The repairer of the breach,
The restorer of paths to dwell in.
If thou turn away thy foot from the sabbath,
From doing thy pleasure on my holy day;
And call the sabbath a delight,
The holy of the Lord, honourable;
And shalt honour him, not doing thine own ways,
Nor finding thine own pleasure, nor speaking thine
own words:
Then shalt thou delight thyself in the Lord;
And I will cause thee to ride upon the high places
of the earth,

And feed thee with the heritage of Jacob thy father:
For the mouth of the Lord hath spoken it.

Behold, the Lord's hand is not shortened, that it
cannot save;
Neither his ear heavy, that it cannot hear:
But your iniquities have separated between you and
your God,
And your sins have hid his face from you, that he
will not hear.
For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue hath muttered perverseness.
None calleth for justice, nor any pleadeth for truth:
They trust in vanity, and speak lies;
They conceive mischief, and bring forth iniquity.
They hatch cockatrice' eggs,
And weave the spider's web:
He that eateth of their eggs dieth,
And that which is crushed breaketh out into a viper.
Their webs shall not become garments,
Neither shall they cover themselves with their
works:
Their works are works of iniquity,
And the act of violence is in their hands.
Their feet run to evil,
And they make haste to shed innocent blood:

Their thoughts are thoughts of iniquity;
Wasting and destruction are in their paths.
The way of peace they know not;
And there is no judgment in their goings:
They have made them crooked paths:
Whosoever goeth therein shall not know peace.

Therefore is judgment far from us,
Neither doth justice overtake us:
We wait for light, but behold obscurity;
For brightness, but we walk in darkness.
We grope for the wall like the blind,
And we grope as if we had no eyes:
We stumble at noon day as in the night;
We are in desolate places as dead men.
We roar all like bears,
And mourn sore like doves:
We look for judgment, but there is none;
For salvation, but it is far off from us.
For our transgressions are multiplied before thee,
And our sins testify against us:
For our transgressions are with us;
And as for our iniquities, we know them;
In transgressing and lying against the Lord,
And departing away from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.

And judgment is turned away backward,
And justice standeth afar off:
For truth is fallen in the street,
And equity cannot enter.
Yea, truth faileth;
And he that departeth from evil maketh himself a prey:
And the Lord saw it, and it displeased him
That there was no judgment.
And he saw that there was no man,
And wondered that there was no intercessor:
Therefore his arm brought salvation unto him;
And his righteousness, it sustained him.
For he put on righteousness as a breastplate,
And an helmet of salvation upon his head;
And he put on the garments of vengeance for clothing,
And was clad with zeal as a cloke.
According to their deeds, accordingly he will repay,
Fury to his adversaries, recompence to his enemies;
To the islands he will repay recompence.
So shall they fear the name of the Lord from the west,
And his glory from the rising of the sun.
When the enemy shall come in like a flood,
The Spirit of the Lord shall lift up a standard against him.
And the Redeemer shall come to Zion,

And unto them that turn from transgression in Jacob,
saith the Lord.
As for me, this is my covenant with them, saith the
Lord;
My spirit that is upon thee,
And my words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, saith the
Lord,
From henceforth and for ever.

ARISE, shine; for thy light is come,
And the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
Lift up thine eyes round about, and see:
All they gather themselves together, they come to
thee:
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.
Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;

Because the abundance of the sea shall be converted
unto thee,
The forces of the Gentiles shall come unto thee.
The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
All they from Sheba shall come:
They shall bring gold and incense;
And they shall shew forth the praises of the Lord.
All the flocks of Kedar shall be gathered together
unto thee,
The rams of Nebaioth shall minister unto thee:
They shall come up with acceptance on mine altar,
And I will glorify the house of my glory.
Who are these that fly as a cloud,
And as the doves to their windows?
Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
Unto the name of the Lord thy God,
And to the Holy One of Israel, because he hath glo-
rified thee.
And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.
Therefore thy gates shall be open continually;

They shall not be shut day nor night;
That men may bring unto thee the forces of the
Gentiles,
And that their kings may be brought.
For the nation and kingdom that will not serve thee
shall perish;
Yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
The sons also of them that afflicted thee shall come
bending unto thee;
And all they that despised thee shall bow themselves
down at the soles of thy feet;
And they shall call thee, The city of the Lord,
The Zion of the Holy One of Israel.
Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings:
And thou shalt know that I the Lord am thy Saviour
And thy Redeemer, the mighty One of Jacob.
For brass I will bring gold,
And for iron I will bring silver,

And for wood brass,
And for stones iron:
I will also make thy officers peace,
And thine exactors righteousness.
Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.
The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down;
Neither shall thy moon withdraw itself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous:
They shall inherit the land for ever,
The branch of my planting, the work of my hands, that I may be glorified.
A little one shall become a thousand,
And a small one a strong nation:
I the Lord will hasten it in his time.

The Spirit of the Lord God is upon me;
Because the Lord hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified.
And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.
And strangers shall stand and feed your flocks,
And the sons of the alien shall be your plowmen and your vinedressers.
But ye shall be named the Priests of the Lord:
Men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.
For your shame ye shall have double;
And for confusion they shall rejoice in their portion:

Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.
For I the Lord love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
And their seed shall be known among the Gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the Lord hath blessed.
I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with her jewels.
For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth;
So the Lord God will cause righteousness and praise to spring forth
Before all the nations.

For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness,
And all kings thy glory:
And thou shalt be called by a new name,
Which the mouth of the Lord shall name.
Thou shalt also be a crown of glory in the hand of the Lord,
And a royal diadem in the hand of thy God.
Thou shalt no more be termed Forsaken;
Neither shall thy land any more be termed Desolate:
But thou shalt be called Hephzi-bah,
And thy land Beulah:
For the Lord delighteth in thee,
And thy land shall be married.
For as a young man marrieth a virgin,
So shall thy sons marry thee:
And as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee.
I have set watchmen upon thy walls, O Jerusalem,
Which shall never hold their peace day nor night:
Ye that make mention of the Lord,
Keep not silence, and give him no rest,
Till he establish, and till he make Jerusalem a praise in the earth.
The Lord hath sworn by his right hand, and by the arm of his strength,
Surely I will no more give thy corn to be meat for thine enemies;

And the sons of the stranger shall not drink thy
wine, for the which thou hast laboured:
But they that have gathered it shall eat it, and
praise the Lord;
And they that have brought it together shall drink
it in the courts of my holiness.

Go through, go through the gates; prepare ye the
way of the people;
Cast up, cast up the highway; gather out the stones;
Lift up a standard for the people.
Behold, the Lord hath proclaimed unto the end of
the world,
Say ye to the daughter of Zion, Behold, thy salva-
tion cometh;
Behold, his reward is with him,
And his work before him.
And they shall call them, The holy people, The re-
deemed of the Lord:
And thou shalt be called, Sought out, A city not for-
saken.

Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?
I that speak in righteousness, mighty to save.
Wherefore art thou red in thine apparel,

And thy garments like him that treadeth in the
winefat?
I have trodden the winepress alone;
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon my gar-
ments,
And I will stain all my raiment.
For the day of vengeance is in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold:
Therefore mine own arm brought salvation unto
me;
And my fury, it upheld me.
And I will tread down the people in mine anger,
And make them drunk in my fury,
And I will bring down their strength to the earth.

I will mention the lovingkindnesses of the Lord, and
the praises of the Lord,
According to all that the Lord hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his
mercies,
And according to the multitude of his lovingkind-
nesses.

For he said, Surely they are my people,
Children that will not lie:
So he was their Saviour.
In all their affliction he was afflicted,
And the angel of his presence saved them:
In his love and in his pity he redeemed them;
And he bare them, and carried them all the days of old.
But they rebelled, and vexed his holy Spirit:
Therefore he was turned to be their enemy, and he fought against them.
Then he remembered the days of old, Moses, and his people, saying,
Where is he that brought them up out of the sea with the shepherd of his flock?
Where is he that put his holy Spirit within him?
That led them by the right hand of Moses with his glorious arm,
Dividing the water before them, to make himself an everlasting name?
That led them through the deep,
As an horse in the wilderness, that they should not stumble?
As a beast goeth down into the valley,
The Spirit of the Lord caused him to rest:
So didst thou lead thy people,
To make thyself a glorious name.

Look down from heaven, and behold
From the habitation of thy holiness and of thy glory:
Where is thy zeal and thy strength,
The sounding of thy bowels and of thy mercies toward me? are they restrained?
Doubtless thou art our father,
Though Abraham be ignorant of us,
And Israel acknowledge us not:
Thou, O Lord, art our father, our redeemer;
Thy name is from everlasting.
O Lord, why hast thou made us to err from thy ways,
And hardened our heart from thy fear?
Return for thy servants' sake,
The tribes of thine inheritance.
The people of thy holiness have possessed it but a little while:
Our adversaries have trodden down thy sanctuary.
We are thine: thou never barest rule over them;
They were not called by thy name.

Oh that thou wouldest rend the heavens, that thou wouldest come down,
That the mountains might flow down at thy presence,
As when the melting fire burneth, the fire causeth the waters to boil,
To make thy name known to thine adversaries,
That the nations may tremble at thy presence!

When thou didst terrible things which we looked
not for,
Thou camest down, the mountains flowed down at
thy presence.
For since the beginning of the world men have not
heard, nor perceived by the ear,
Neither hath the eye seen, O God, beside thee,
What he hath prepared for him that waiteth for him.
Thou meetest him that rejoiceth and worketh right-
eousness,
Those that remember thee in thy ways:
Behold, thou art wroth; for we have sinned:
In those is continuance, and we shall be saved.
But we are all as an unclean thing,
And all our righteousnesses are as filthy rags;
And we all do fade as a leaf;
And our iniquities, like the wind, have taken us
away.
And there is none that calleth upon thy name,
That stirreth up himself to take hold of thee:
For thou hast hid thy face from us,
And hast consumed us, because of our iniquities.
But now, O Lord, thou art our father;
We are the clay, and thou our potter;
And we all are the work of thy hand.
Be not wroth very sore, O Lord,
Neither remember iniquity for ever:

Behold, see, we beseech thee, we are all thy people.
Thy holy cities are a wilderness,
Zion is a wilderness, Jerusalem a desolation.
Our holy and our beautiful house,
Where our fathers praised thee,
Is burned up with fire:
And all our pleasant things are laid waste.
Wilt thou refrain thyself for these things, O Lord?
Wilt thou hold thy peace, and afflict us very sore?

I AM sought of them that asked not for me;
I am found of them that sought me not:
I said, Behold me, behold me,
Unto a nation that was not called by my name.
I have spread out my hands all the day unto a rebellious people,
Which walketh in a way that was not good, after their own thoughts;
A people that provoketh me to anger continually to my face;
That sacrificeth in gardens, and burneth incense upon altars of brick;
Which remain among the graves,
And lodge in the monuments,
Which eat swine's flesh,
And broth of abominable things is in their vessels;
Which say, Stand by thyself,
Come not near to me; for I am holier than thou.

These are a smoke in my nose,
A fire that burneth all the day.
Behold, it is written before me:
I will not keep silence, but will recompense,
Even recompense into their bosom,
Your iniquities, and the iniquities of your fathers together, saith the Lord,
Which have burned incense upon the mountains,
And blasphemed me upon the hills:
Therefore will I measure their former work into their bosom.

Thus saith the Lord,
As the new wine is found in the cluster,
And one saith, Destroy it not; for a blessing is in it:
So will I do for my servants' sakes,
That I may not destroy them all.
And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains:
And mine elect shall inherit it,
And my servants shall dwell there.
And Sharon shall be a fold of flocks,
And the valley of Achor a place for the herds to lie down in,
For my people that have sought me.

But ye are they that forsake the Lord,
That forget my holy mountain,

That prepare a table for that troop,
And that furnish the drink offering unto that number.
Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
Because when I called, ye did not answer;
When I spake, ye did not hear;
But did evil before mine eyes,
And did choose that wherein I delighted not.
Therefore thus saith the Lord God,
Behold, my servants shall eat, but ye shall be hungry:
Behold, my servants shall drink, but ye shall be thirsty:
Behold, my servants shall rejoice, but ye shall be ashamed:
Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart,
And shall howl for vexation of spirit.
And ye shall leave your name for a curse unto my chosen:
For the Lord God shall slay thee,
And call his servants by another name:
That he who blesseth himself in the earth shall bless himself in the God of truth;
And he that sweareth in the earth shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hid from mine eyes.

For, behold, I create new heavens and a new earth:
And the former shall not be remembered, nor come into mind.
But be ye glad and rejoice for ever in that which I create:
For, behold, I create Jerusalem a rejoicing, and her people a joy.
And I will rejoice in Jerusalem, and joy in my people:
And the voice of weeping shall be no more heard in her, nor the voice of crying.
There shall be no more thence an infant of days,
Nor an old man that hath not filled his days:
For the child shall die an hundred years old;
But the sinner being an hundred years old shall be accursed.
And they shall build houses, and inhabit them;
And they shall plant vineyards, and eat the fruit of them.
They shall not build, and another inhabit;
They shall not plant, and another eat:
For as the days of a tree are the days of my people,
And mine elect shall long enjoy the work of their hands.
They shall not labour in vain,
Nor bring forth for trouble;
For they are the seed of the blessed of the Lord,
And their offspring with them.

And it shall come to pass, that before they call, I will answer;
And while they are yet speaking, I will hear.
The wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock:
And dust shall be the serpent's meat.
They shall not hurt nor destroy in all my holy mountain, saith the Lord.

THUS saith the Lord,
The heaven is my throne, and the earth is my footstool:
Where is the house that ye build unto me?
And where is the place of my rest?
For all those things hath mine hand made,
And all those things have been, saith the Lord:
But to this man will I look,
Even to him that is poor and of a contrite spirit,
And trembleth at my word.
He that killeth an ox is as if he slew a man;
He that sacrificeth a lamb, as if he cut off a dog's neck;
He that offereth an oblation, as if he offered swine's blood;
He that burneth incense, as if he blessed an idol.
Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
I also will choose their delusions,

And will bring their fears upon them;
Because when I called, none did answer;
When I spake, they did not hear:
But they did evil before mine eyes,
And chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake, said,
Let the Lord be glorified:
But he shall appear to your joy, and they shall be ashamed.
A voice of noise from the city, a voice from the temple,
A voice of the Lord that rendereth recompence to his enemies.
Before she travailed, she brought forth;
Before her pain came, she was delivered of a man child.
Who hath heard such a thing? who hath seen such things?
Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed, she brought forth her children.
Shall I bring to the birth, and not cause to bring forth? saith the Lord:

Shall I cause to bring forth, and shut the womb?
saith thy God.
Rejoice ye with Jerusalem, and be glad with her, all
ye that love her:
Rejoice for joy with her, all ye that mourn for her:
That ye may suck, and be satisfied with the breasts
of her consolations;
That ye may milk out, and be delighted with the
abundance of her glory.
For thus saith the Lord,
Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream:
Then shall ye suck, ye shall be borne upon her sides,
And be dandled upon her knees.
As one whom his mother comforteth, so will I com-
fort you;
And ye shall be comforted in Jerusalem.
And when ye see this, your heart shall rejoice,
And your bones shall flourish like an herb:
And the hand of the Lord shall be known toward
his servants,
And his indignation toward his enemies.
For, behold, the Lord will come with fire,
And with his chariots like a whirlwind,
To render his anger with fury,
And his rebuke with flames of fire.
For by fire and by his sword will the Lord plead
with all flesh:

And the slain of the Lord shall be many.
They that sanctify themselves, and purify themselves
in the gardens
Behind one tree in the midst,
Eating swine's flesh, and the abomination, and the
mouse,
Shall be consumed together, saith the Lord.
For I know their works and their thoughts:
It shall come, that I will gather all nations and
tongues;
And they shall come, and see my glory.
And I will set a sign among them,
And I will send those that escape of them unto the
nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, to the isles afar off,
That have not heard my fame, neither have seen
my glory;
And they shall declare my glory among the Gentiles.
And they shall bring all your brethren for an offer-
ing unto the Lord out of all nations
Upon horses, and in chariots, and in litters, and up-
on mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the Lord,
As the children of Israel bring an offering
In a clean vessel into the house of the Lord.
And I will also take of them for priests and for Le-
vites, saith the Lord.

For as the new heavens and the new earth, which
I will make,
Shall remain before me, saith the Lord,
So shall your seed and your name remain.
And it shall come to pass, that from one new moon
to another,
And from one sabbath to another,
Shall all flesh come to worship before me, saith the
Lord.
And they shall go forth, and look
Upon the carcases of the men that have transgressed
against me:
For their worm shall not die,
Neither shall their fire be quenched;
And they shall be an abhorring unto all flesh.